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Some Missionary Luminaries in West Africa.

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NOW THAT Africa bids fair to be an enlightened instead of a dark continent, it is of interest to study about some of those centres of Christian radiance whence illumination has shone forth to such as abode in dense obscurity. For there have for years been such light-houses, whose guardians have done their utmost to dispel the gloom around.

We shall consider, in a way necessarily fragmentary and incomplete, some of these luminaries which have existed in West Africa, principal attention, however, being riveted upon individual men and women rather than upon localities. The endeavor of the writer shall be to follow, in general, the topics as outlined in the suggested programs. It is to Sierra Leone, then, that we shall first turn, taking some view of it before speaking in detail of Bishop Crowther, that striking character, who was a specimen, not only of a devoted missioner, but primarily of a thorough convert.

SIERRA LEONE.

Sierra Leone, long known to Portuguese navigators, became, after 1787, a station where were made experiments in the way of colonizing districts with runaway slaves who had taken refuge in England. The early efforts in this regard being unsuccessful, a few years later an association, subsequently called the Sierra Leone Company, having as one of its advocates the noted Wilberforce, obtained possession of this region as well as of certain localities on the Gold Coast and carried on the efforts previously waning. It is a matter of interest that at one time Zachary Macaulay, the father of Lord Macaulay, was the governor of this settlement. The English government having righteously abolished the slave-trade in 1807, the Sierra Leone colony was in the following year transferred to the holding of the British Crown, with the understanding that here should be an available asylum for the miserable victims of the slave-trade, at that time still countenanced by other nations, and chiefly for such of the poor wretches as should be recaptured from slave-ships. This benevolent scheme was followed out. Many "liberated Africans" were accorded the privileges of freedom in Sierra Leone. Here self-support was inculcated and the education of children. We are told that, for some years, as many as two thousand rescued Africans were added to the colony annually. As may be readily understood, these, coming originally from

different localities, had no common speech, and hence were the more ready to abandon all dialects in favor of that English language, which was the tongue of their benefactors. Many vicissitudes of a political nature fell to the lot of this colony. Sydney Smith, it is related, once said that "Sierra Leone had always two governors, one just arrived in the colony, and the other just arrived in England."

Amid such a composite people, one may easily fancy that it would be a most complicated matter to introduce even a form of civilization, and still more difficult to induce the ignorant, degraded beings to lay aside their superstitions and to accept the knowledge of the true God. The same obstacles would be present as existed subsequently in Liberia. The unexplored condition of much of the territory, the immoderate climate, the hostility of outlying tribes, the evil sequels of slavery, the mephitic conditions lurking in certain localities—all these were fitted to deter and to retard missionary effort. And yet, many Christian messengers were found of sufficient devotion to risk the perils of this remote land, "the white man's grave," where deadly fevers carried off numbers of the foreigners. The mortality among the white people was fearful. We read that the forty-four men and thirty-five women "sent to Sierra Leone by the church of England Missionary Society, from 1812 to 1830, had lived in that colony an aggregate of two hundred and eight years, an average of two and one-half years each, and more or less of that a time of severe sickness, while forty-four had died the first year."

Here, in Sierra Leone, various denominations have tried to reach the conglomerate population. Methodists, African Methodists, Episcopalians, the United Brethren, the Christian Alliance, have all labored here; but the earliest mission was that established by the Church of England, whose Missionary Society began to work among the Susu tribe on the Rio Pongas just north of Sierra Leone in 1804. A definite mission was not established in the colony proper until 1816, when the C. M. S. Committee sent out the Rev. Edward Bickersteth to view the field and to arrange the forces.

Bishop Crowther.

It is now that we may pause to consider the life of Bishop Crowther, who was raised up at a time when upon the white settlers was deeply pressed the fact that a native ministry would be needed to endure the relaxing and unsalubrious climate.

West of the southern part of the great Niger lies the territory of the Yorubas, a people which has suffered much from the cruel slave-trade. It happened that in 1821, the town of Oshogun, belonging to this tribe, was devastated by the Mohammedan Foulahs, who murdered and captured the unfortunate inhabitants. Among those who escaped death only to succumb to a worse fate was a woman with her three children and a niece. The elder son, a boy about twelve years of age, exhausted his puny efforts in an attempt to protect his mother; but his courage proved futile. Little Adjai, with the others, was hurried off on the barbarous slave-march. Soon he and his sister became the property of the chief, while the despairing mother was sent elsewhere. Shortly, however, they met again in a slave-market of Dahdah, though only to endure once more the anguish of parting. After various changes, in the course of which life became so bitter a thing that the little lad meditated and even attempted suicide, he was finally sold to a Portuguese and placed on board a slaver amid all the inhuman conditions characteristic of those terrible ships. But release was at hand. Two English men-of-war swooped down upon the evil vessel, captured it, and liberated all who survived of the one hundred and eighty-seven unfortunates packed in the hold. Adjai was carried to Sierra Leone and placed under Christian care at Bathurst. Progressing

in learning, he was by the grace of God led to a knowledge of saving truth, and was baptized on December eleventh, 1825, being known afterwards by the name of Samuel Adjai Crowther. He was taught the trade of carpentering, and by his industry and docility won friends. Two of these, Mr. and Mrs. Davey, took him with them to make a visit in England, where he attended school for about a year. In 1827, he returned to Sierra Leone and entered the newly-founded Fourah Bay College, upon whose roster his is the first name. Later, he became a teacher in this institution, and at length married Asano, or Susanna, a girl whom he had known in the Bathurst days when they were children, and who, like himself, had been rescued from a slave-ship. Six children were given to this worthy pair, of whom one subsequently became Archdeacon in his father's diocese. After teaching in other schools, Samuel Crowther was at last appointed principal of Fourah Bay College. But he was destined to visit less placid scenes than those of the peaceful school-room. In 1841, the British government equipped an expedition to explore the Niger, the ulterior objects being to open a way for commerce and to aid in abolishing the slave-trade. The leaders of this project gladly welcomed the suggestion, which emanated from the Church Missionary Society, that Christian missionaries should accompany the explorers. Two men, of whom Mr. Crowther was one, were appointed to this difficult post. Heroism and self-denial were indeed requisite to the undertaking of such a task. To leave home and family and comparative comfort, to face hostility and disease and uncertain results—such a duty calls for both resignation and resolution. Space sufficient we have not to follow the track of this expedition. It at last returned, baffled by that insidious foe, the fever, which had seriously reduced the force. One good result, however, was, that so conspicuously had the worth of Mr. Crowther exhibited itself under most trying circumstances, that he was bidden to prepare for taking orders as a minister of the Established Church. Part of his divinity course he pursued in England where on June eleventh, 1843, he was ordained as deacon by the Bishop of London, four months later being admitted into full orders. Again he returned to Sierra Leone, now as an ordained minister.

Some refugees of the Yoruba people, who had established a city called Abeokuta, begged for a Christian missionary and thither in 1846 went Mr. Crowther and another minister to carry on a mission among that tribe. The former eventually translated the Bible into the dialect of this people. Three weeks after his arrival, an unexpected joy was his when one day he came face to face with his mother, lost twenty-five years before. Soon after their reunion, Mr. Crowther was able to ransom her from slavery. She became a Christian, took the name of Hannah; and though she did not forsake the garb nor the innocent customs of her race, yet her habit of life was altered to correspond with her profession.

At the age of ninety-seven, she was called hence.

Mr. Crowther made a visit to England in the interests of his mission; and while there completed his Yoruba dictionary. Shortly after his return to Africa he accompanied a second expedition to search out the Niger. This was more successful than the former effort inasmuch as it made clear the facts that "the Niger was navigable, and that the natives were not unwilling to receive the representatives of the Christian faith." Yet again was this earnest man destined to travel over the same territory, this last time with the definite purpose of establishing mission stations. This journey was crowded with experiences, almost every incident tempting us to record it.

It will scarcely excite wonder to know that when it was necessary to appoint a Bishop of the Niger, Samuel Crowther

should have been selected. In 1864, in Canterbury cathedral, he who had been an African slave was set apart to the episcopate. From this time, the life of the good missionary was given to the oversight of his strange diocese. Great have been the wonders of God's mercy in that dark land; and though Bishop Crowther had much to dishearten him, he was permitted to see a vast advance in the condition of his people, an advance brought about in large measure by his instrumentality. After a long life spent for Christ, he entered as we believe, upon a long eternity in the presence and service of his Lord. Death came to him on December thirty-first, 1891.

LIBERIA.

Liberia next engages our attention. This community, also, was for the benefit of slaves, but of such as, having been in bondage in the United States, had either purchased their own freedom or had been manumitted by their owners. Early in the last century, the first settlement took place when negroes sailing from this country established themselves upon the Liberian coast. The American Colonization Society sent out a number of former slaves; and this same organization maintained a control over its beneficiaries for twenty-five years. Meanwhile, the Presbyterian church had despatched a missionary, Rev. John B. Pinney, who acted as a species of chief officer under the Colonization Society. Finally, in 1847, was established the Republic of Liberia. The very first Christian mission work done in this field was that attempted by Lott Cary, an ex-slave who labored under the auspices of the Baptists. His career, though faithful, was but brief. Later, in 1833, Melville B. Cox, the first Methodist foreign missionary from the United States, ventured to the unwholesome shore of Libera, but survived for only five months, falling a victim to the fatal fever. He was followed by John Seys, who was most successful in winning converts. Various denominations have made attempts to Christianize the native Liberians, some issuing in favorable results; while others have been subjected to discouragements so overpowering as to lead to the abandonment or removal of individual missions. In addition to those agencies already mentioned efforts have been made by the American Board, the Southern Baptists, the Protestant Episcopalians, and the Lutherans. It is from the Methodists that the two characters for special study in this connection have been selected, Dr. William Taylor and Miss Agnes McAllister.

Bishop Taylor.

In 1884 it was that Dr. Taylor, who had been blessed with marked efficiency in other fields, was appointed by his church to be the missionary Bishop of Africa. Picturesque indeed had been his history. His youth was not of a very sanctified character; but the grace of God took hold of him and changed him radically. He began to do the work of an evangelist, acting first as a pastor in Virginia and Maryland, then for seven years preaching in the streets of San Francisco. Subsequently, he passed from the United States to Canada, thence to England and Ireland. For four years he labored in Australia, apparently being blessed of God in the work. Again we find the indefatigable missionary preaching in South Africa, where hundreds professed conversion under his ministrations, while later in the West Indies, Ceylon, North and South India, in South America also, he moved, establishing self-supporting churches in some of these countries. Meanwhile he had been writing many books, of which thousands of copies have been sold. In a sketch of his life we are informed that "he personally sold over $200,000 worth of them. He gave people to understand that he would receive no money in the shape of presents, that his evangelistic labors were given gratuitously, and that it was through his books alone that he paid his traveling expenses, supported his family, and liquidated the debts incurred in California. In later

years he not only received but solicited very extensive sums for his African and Indian work."

The natives of Africa called him "The Flaming Torch," in illustration of his ardor; and it was as Missionary Bishop of that dark continent that he spent his closing years, until well-nigh the end of that earnest life which reached its earthly conclusion in 1902, at Palo Alto, California. He had attained the age of eighty-one. After being released in 1896 from his episcopal cares, he re-visited South Africa. Even then, when feeble and fatigued in frame, his last sermon on the continent was delivered with power. "My last sermon in Africa," he tells us, "was preached in a wild mountain region, and at its close seventy-eight seekers went down on their faces, and nearly forty of them professed to receive Jesus and His great salvation."

One prevailing idea was Dr. Taylor's in regard to the establishment and maintenance of missions, namely, to forward the scheme of self-support and to foster the industrial plan. This method, owing to a variety of reasons, is not as feasible in one place as in another; and though undoubtedly it is theoretically right, experiments have not always proved its practicality, at least in the incipient stages of a mission. We may, in this connection, reiterate that in other African missions, the effort has been increasingly made to raise up a native ministry, already acclimated and understanding the environment and needs. Bishop Ferguson of the Protestant Episcopal mission is a Liberian, and in 1904, as the text-book informs us, he "reported twenty-six clergymen in the mission, all but one of whom are black men trained in Liberia."

The episcopal labors of Dr. Taylor were not, of course, limited to Liberia, though he wrought there an important work. We obtain slight glimpses of his energetic character through passing allusions made by Miss McAllister in her autobiography, "A Lone Woman in Africa."

Agnes McAllister.

This volume, revealing the plain, unvarnished tale of life in the actual presence of heathendom moves us by its simplicity of expression and by its portrayal of an earnest soul who, against immense difficulties, maintained the faith and won to the Saviour sinners deep-dyed in all degradation. Agnes McAllister, feeling called of God to lead the life of a foreign missionary, sailed from this country to Africa in 1888; and was stationed for a period of six years at Garraway in Liberia. From the record of her experience, we can probably predicate the salient features in the environment of all other missionaries in Liberia. The conflict is with devil-worship, fetichism, polygamy, intemperance. Miss McAllister's predecessors at Garraway had died of fever; and the mission-house had consequently been left vacant. The territory, thus, was not quite virgin soil, as far as Christian effort was concerned. Some vestiges of the former converts remained; and soon there grew up, near the mission-building, a town composed of those natives who were desirous of separating themselves and their families from the vicious influence of the heathen. To this village was given the name of Zion. But notwithstanding this encouraging proximity of the native converts, Miss McAllister and Miss Binkley, her colleague, must have been solitary enough. Though the original negro colonists from the United States spoke English, which remains the language of their descendants who also possess some familiarity with the Christian faith, yet these citizens of Liberia do not by any means constitute the whole of its present population. Many native tribes there are which, though in some particulars subject to the general government, yet pursue their own habits, maintain their own dialects, revere their own chiefs, follow their own religions. Not all, then, whom the missionaries at Garraway wished to reach could understand English; and this ignorance

doubled their difficulties. After a few months at Garraway, Miss Binkley married a missionary at another station, and Miss McAllister was left alone. We can scarcely imagine such a solitude. Nevertheless she seems to have wasted little time in idle fears, but, putting her trust in God, to have gone serenely on with her work. Tribal wars were waged on every hand; yet instead of cowering with fright behind protecting walls, Miss McAllister, when not engaged in necessary duties, went among those who had been wounded and did all that she could to alleviate their distress. Indeed, on different occasions, she found scope for acting the part not only of nurse, but of surgeon also. Gleams as well as glooms there were in the missionary's days. Sudden and remarkable professions of conversion were made, specially among the pupils of Miss McAllister's school, professions which seem to have sprung from changed hearts. Journeys hither and thither were taken by the intrepid woman, not in comfortable conveyances, but on foot in company of trusted natives. White helpers who came to assist were taken ill and forced to return. Finally, however, Miss McAllister's sister went to Liberia and remained in charge of the work while the faithful missionary came home on a furlough. The natives among whom her labors were conducted do not seem, in some ways, so utterly degraded as are many Africans; and we can readily grasp the reason when we recall their proximity to those of a superior grade. The women among them, while creatures of toil, and shadowed by the injustice of polygamy, are yet not altogether crushed. A certain elevation they possess, and their speech is sometimes heard in the tribal councils. The terrible obsession of the devil-doctors and the superstitious fears of sorcery are the great burdens of these natives; while the practice of intemperance is one huge hindrance to the progress of the Gospel.

Allusion there has been to the early attempts made by the Presbyterian church to establish a mission in Liberia. This body promptly learned the propriety of employing natives as its preachers and teachers. In 1866, the last white missionary went out in connection with this mission, and he died two years later. Efforts were made to send negro ministers from the United States; but this plan did not prove entirely satisfactory. Finally, it was believed that this mission could become self-sustaining, and suitable arrangements were made looking toward such a consummation. In the closing years of the last century when the Liberian Presbytery could report ten ordained ministers and twelve congregations, the Foreign Board of the denomination formally withdrew its monetary support and the Liberian Presbyterians have, since that time, been left financially to their own responsibility. The energy of the church, however, was not intermitted, but simply directed into another channel. Forces were concentrated upon the Gaboon and Corisco Mission which, "at the time of its greatest extent north and south reached from the Ogowe River in the French Congo, one degree south latitude, to between three and four degrees north latitude in the German territory of Kamerun."

KAMERUN—Rev. A. C. Good.

A vast tract unoccupied by Christian influence stretched away into the interior of Africa. Rev. A. C. Good, Ph. D., was not only active in seeking to disseminate the Gospel, but rendered remarkable service in the way of original exploration. As an entomologist, he had marked faculties of observation and classification. It is said that "he discovered fully a thousand species new to science." By reason of the value of these researches, Dr. Good was enabled to earn considerable sums of money for the work. A sympathetic and accurate account of the efforts in the French Congo district is given in "Christus Liberator."

GOLD COAST AND NIGERIA.

Between Liberia and Kamerun along the edge of the Gulf of Guinea lie the

regions known as the Gold Coast and Nigeria. In the former tract, the Basel Mission has established many schools where is carried out the characteristic system of industrial training, religion and handicraft being taught simultaneously. Wesleyan missionaries also entered this region in 1841. Vicissitudes have attended the work; for local wars have been disturbing, while climatic conditions all but prohibit existence. Matters are somewhat improved by this time; and Lagos, an important station for traffic, is now advancing from being a mere depot for the trade in unfortunate slaves to some standing in the civilized commercial world. Here must be encountered the evil of intoxicants, that usual sad accompaniment of commerce

Nigeria presents a discouraging field in many an aspect. The upper section of the province is given over to Mohammedanism; while in the south the worst forms of heathenism prevail. Active opposition is raised alike against the representatives of the British Protectorate and against the messengers bringing the Gospel of purity and peace. Here labor missioners sent by the English Church Missionary Society, by the Wesleyan, and by the American Southern Baptists. Allusion has already been made to the experience of Bishop Crowther along the waterway of the Niger. Among the Mohammedan population, the messenger of Christ meets the obstacles customarily found in efforts to convert the disciples of Islam.

CALABAR MISSION.

The story of the Calabar Mission, founded by the United Presbyterian, now merged in the United Free church of Scotland, is full of interest. Some missionaries at work in Jamaica became concerned for Africa, and, believing by their experience in the warm climate of that sunny island, they would in some measure be fitted to endure the enervating lassitude of the tropical country, they set sail for Old Calabar, beginning work there in 1846. Their leader was Rev. Hope M. Waddell. Hugh Goldie and William Anderson was associated with him. As we view them cast amid tribes brutalized, in whose estimation human life was of small value, as was evinced in their wholesale slaughter of slaves to furnish attendants in the spirit realm for some departed chief, and in the uniform murder of twin children, we can but marvel at protective Providence and at the courage of saintly men and women. For a number of years there were no converts, and faith must have been severely strained. But the moment of fruition came. In 1853, the first native was baptized, and in the same year Prince Eyo was admitted to the church, "and the first Christian communion held with natives present." The work has progressed steadily and safely. We do not read of great ecstasies nor of immense flocks of so-called converts; but the growth has advanced in a normal and sane way. Calabar is now under the protection of Great Britain, a government which, in the main, deals wisely and mercifully with its dependencies, and which defends the messengers of Christ. Through this district is a gateway to the mysterious interior of Africa; and the agents of the English government have sufficient intelligence to understand that Christianity is a valuable aid to good political control. We quote from a pamphlet issued last September by the United Free church. "When this Mission was begun, sixty years ago, Calabar was a region full of superstition, idolatry and cruelty. Now, almost all the rude, barbarous customs have been abolished, the Sabbath is steadily observed, the sacredness of marriage is acknowledged, and the whole life of the people has been raised to a higher level."

In all this protracted article, scarcely anything has been said regarding the religious beliefs held by the inhabitants of the various districts considered. This subject was satisfactorily treated in the December Magazine. The matter of slavery has also received but passing

allusion; for so vast must be any adequate discussion of the past and present of that evil that the up-taking of it in this article would be ill-advised. One thing only let the following excerpt emphasize, namely, that this mammoth wrong is not yet extinct nor a dead issue in some parts of our globe. Domestic slavery is the rule all over Africa, and has no doubt been so from time immemorial. Being hereditary it has been perpetuated naturally and in many parts of the continent the slaves are three-fourths of the population. Some estimates are much higher. But there are four other sources of supply—war, crime, famine and insolvency. Prisoners of war are always slaves, and their treatment is everywhere cruel in the extreme. Criminals are in some parts punished by a sentence of bondage. Famine-stricken people will sell their children, or themselves, for food. And the debtor frequently becomes the slave of the creditor. . . . . The lot of domestic slaves, those born and brought up in the household, is not generally hard; but it is quite different in the case of those taken in war or purchased. And where the master is a Mohammedan and the slave a 'Kafir' (infidel), cruelty and outrage are a matter of course."

Though it is not in the West of this vast African continent that our own church has its definite mission, let us nevertheless, sympathize in the endeavors made by other Christian bodies to carry the Evangel of our Lord to those who, though ignorant of their lack, yet need it sadly; let us know regret for the discouragements of these devoted messengers; feel joy for their successes; and give prayers for their sustaining. They truly have exhibited the characteristics of their Master who, while on earth, sought not ease nor glory; but who, as the exemplar of the fervent missionary, went where He was needed, though life itself was lost.

A Notable Trip to West Africa.

FOLLOWING the excellent article, "Some Missionary Luminaries in West Africa," we are indebted to the *Bible Society Record* for the further privilege to give our readers the valuable and fascinating recital of Dr. A. W. Halsey's trip to West African Missions, as a representative of the Foreign Mission Board, Presbyterian church. We believe that this interesting narrative will fully justify its presentation in entirety.

In the study of the "Dark Continent" and in the near approach of our annual Thank-offering occasion, this notable service in Bululand, West Africa, suggests thoughts for serious consideration. Nothing similar is known aside from those who come from darkest heathendom to the light that shines from the Word of God. If the membership of the United Presbyterian Church would lay upon its altar such self-denials as are here enumerated though not dissimilar to what has been given in our own mission fields,—Egypt and India;—if but the "one penny per day," so faithfully urged as a minimum sum, were brought as a Thank-offering during the month set apart for gathering the offerings,—the month we study of missions in West Africa (March), there would be a revival of religion in the United Presbyterian Church, because of her willingness to do what she could for "Foreign Missions!"

Think of it! They wanted in Bululand to send the Gospel to those sitting in darkness! From "their deep poverty they abounded unto the riches of their liberality."

We desire to express an appreciation for the favors and courtesies on this and

former occasions received from Dr. John Fox, one of the faithful secretaries of the American Bible Society; also in behalf of the American Bible Society, "the forerunner" of all missionary operations. Let us daily pray that God, through the American Christian church, will bring this great agency of modern missions safely through the impending crisis.

The instance so fascinating and full of interest herein narrated could be multiplied many times over in experiences as marvelous and full of faith as this one, if the Church but realized the claims of the Bible Society. If the Church fails to make suitable provision for the work now awaiting the Bible Society, the strong right arm of missions will be paralyzed. God places His Word and uses its agency in bringing souls to a knowledge of Himself above every other. The most unfailing provisions He makes for its continuance. Nations, denominations and individuals will pass away when they become useless in carrying His Word to the ends of the earth and to every creature. To none of these will probation be continued always. The Church that only provides a paltry sum for the support of Bible distribution suffers. May we each one take time to become acquainted with the immediate needs of the American Bible Society,and make all possible haste to relieve the threatening diminution of its supply. M. E. M.

West African Missions.

The Rev. Dr. A. W. Halsey, one of the secretaries of the Board of Foreign Missions of the Presbyterian church (North) has recently returned from a visit to its West Africa missions.

These missions are of strategic importance, not only to the communion with which they are connected but to the whole army of missionary conquest, opening up as they do so large a section of Darkest Africa.

The American Bible Society has in the past published the Bible translations made by Presbyterian missionaries in the Mpongwe, Benga and, latest of all, in the Bulu languages. Dr. Fox, Secretary of the American Bible Society, was requested by the Board of Foreign Missions to accompany Dr. Halsey on his visit to the field, but this proved impracticable. Our readers will be interested to read a few extracts from this valuable and fascinating recital, the whole of which we can commend to all who are interested in the salvation of Africa.

Baraka, as the mission is called, probably because once here was an old slave market (Barracoon,) is situated on the brow of a hill about one-quarter of a mile from the beach. A row of stately cocoanut palms wave you a true oriental welcome as you enter the gate and pass along the well kept path leading to the mission house.

This comfortable dwelling, which for more than a generation has sheltered the Gaboon missionaries, stands in the center of twenty-three acres of woodland, while in close proximity and easy of access are the school, the church, and the dormitories for the school-children.

A Necessary Factor in Mission Work.

The school is a necessary factor in all mission work, and nowhere more so than in Africa. "No race of purely Negro blood but accepts and loses Christianity with great facility." If Christianity is to become permanently rooted in a Negro race it is doubly necessary to begin with the child and to train up an intelligent native Christian church, to whom must eventually be intrusted the evangelization of the race.

The Fang school had closed before our arrival. In the Mpongwe school were boys and girls of all ages and sizes, from the little tots on the front row, who, candor compels me to state, were very restless and more eager to play than study, to the men and women who were straining every nerve to master the multiplication table or to solve the intricacies of the French language. The Bible here, as elsewhere in the mission, is the most important text-book in the school. It may be true in America that the average youth

in school or college, though coming from a Christian home, is ignorant of the simple facts of Bible history and story, but it is not true in Africa. These Mpongwe boys and girls showed great familiarity with the leading facts and incidents in both the Old and New Testaments. On Sabbath at Sabbath-school I heard teachers ask questions on the lesson which required an acurate knowledge of the Scripture to answer, yet seemingly the answers came without the slightest hesitation.

At Benito I was given full permission by the superintendent of the Sabbath-school to review the school on the lessons of the last quarter. The subject was Elijah. The school, which was in fact the church, answered quickly, intelligently, and, as far as I could judge, accurately, every question propounded.

At a meeting of the Presbytery, the examination of the candidates for the ministry was equally satisfactory. The extent and fullness of the knowledge of the Scriptures shown by these young men, who are soon to be the leaders of the Presbyterian Church in Africa, was as remarkable as it was gratifying.

The same vessel which took us to Africa carried a large package of Bulu Gospels. These were sold to the people, the entire supply being exhausted by the time of the writing of these lines. No blowing of trumpets the work of the translator, but it tells immensely among a people who are literally without any literature. The paucity of books in Bulu shows how new and how important is the work of the translator in the interior stations where Bulu is the main language spoken. While at Efulen the first Bulu hand-book came from the press. It was prepared by the Rev. George L. Bates, formerly a Congregational missionary, the vocabulary being furnished by Dr. Silas F. Johnson of Efulen. Text-books are specially needed for training the native workers.

At the meeting with the inquirers, more than two hundred and fifty adults being present, six bright young men were pointed out to me as possible candidates for the ministry. If character is to be read in the face these young men certainly possess the qualities needed in a native evangelist.

On the Sabbath morning that it was our privilege to spend on the hill made sacred by the death of Dr. Good, more than eight hundred persons crowded the "House of the Lord" and listened with apparent eagerness to the Word of the Lord. In the afternoon two hundred young men conducted a prayer-meeting in which not a moment was lost in waiting for "some brother to rise and speak" Everything was done in good taste, no boisterous outburst in song or speech, but as dignified and decorous a gathering as could be found in the best conducted prayer-meeting in one of our city churches in the homeland.

At the inquirer's meeting on Monday more than two hundred and fifty men and women were present. One old woman came twenty-five miles, another twenty, several came twelve and fifteen miles. In the front row sat "Nana" one of Dr. Good's first converts. Her face evidenced the gospel which for years had been hidden in her heart.

Good's first tour of exploration into the interior began in 1892. It was on this tour that he selected Nkonemekak, called by the natives Efulen, as a possible site for a mission station.

Good's monuments are everywhere visible. In the church portions of the Bulu Bible and hymn-book attest the tireless industry of this great African missionary. He prepared the first Bulu primer, laid the foundation for the first dictionary, and made all missionaries to the Bulu his debtors by his diligent studies in the language of this great people.

Foreign Mission Day in Africa.

It was my privilege to be at Elat on Foreign Mission Sabbath, a day long to be remembered. At six o'clock in the morning of the Sabbath we were privileged to spend at Elat, the great drum sounded out the "first call" for church. The African drum is a unique feature of

African life. The Elat drum is placed on a platform some twenty feet from the ground. When properly beaten it can be heard for twenty miles. The drum is the wireless telegraphy of Africa. By means of it the African communicates all sorts of intelligence to distant places, and keeps in touch with events far removed from his own town. The drum formerly used in war, now by leaders of caravans, consists of two metal tubes joined together by a firm handle. The dance drum is often large and, when skillfully beaten, affords excellent dance music. The drum which we obtained among the Dwarfs was small, but made precisely like the other drums. The drum Sabbath morning simply said, "All people come to worship at Elat." The sound was repeated at seven, at eight, and at nine o'clock. Every native who heard the drum for miles around knew the sound as accurately as if a trusty messenger brought the word. By nine o'clock every seat in the Elat school-house (the church was blown down a few months ago) was taken, and willing hands brought planks to place outside where the worshippers could sit and hear and see the preacher. At nine-thirty 1,531 persons, by actual count, were within sound of the sweet gospel hymn with which the service opened.

It was a strange audience which greeted the preacher as he arose to tell the "old, old story." Every face bore evidence of interest, every eye was fastened on the speaker, and a more orderly, attentive congregation it would be hard to find anywhere in the world.

It was Foreign Mission Day and the preacher's theme was "The Widow's Mite." During the sermon he used a forceful object lesson. The measure of value in this part of Africa is the "kank." The kank is a stick of cassava, about fourteen inches long and an inch thick, done up in a plantain leaf. The cassava is a tuber, the root of a plant much thought of by the natives. The root is dug up and soaked in water for many days in order to remove certain deleterious ingredients. It is then crushed and beaten very small, when, after a thorough washing, it is wrapped in plantain leaves and is ready for use. From one variety of this cavassa root comes the tapioca of commerce. The boys at the boarding school at Elat are paid one cent an hour for working in the gardens. The payment is made with one stick of cassava.

The preacher took a stick of cassava ("kank") cut it in twain, then cut one-half again in twain, and then cut the half of the half, and held up the small piece as illustrative of the amount given by the poor widow. The audience watched and listened attentively, and then gave vent to their suppressed feeling in one great "ugh, ugh, ugh." It was evident the point was understood and appreciated.

A Notable Thank-Offering.

The great event of the morning was the offering. It was taken at the close of the service. A platform had been erected near the entrance, and the people were bidden to bring their gifts to the platform where the native elders stood ready to receive them. With much eagerness the crowd pressed forward. Old women with wrinkled faces brought their kank or bundle of peanuts, done up in plantain leaves; young women, whose apparel consisted of a plantain leaf in front by a bit of bush rope to a bustle behind, brought wooden bowls, or safety pins, or spools of thread; young men came with their gifts of fish hooks, or sugar canes, or cash (German marks) while men old and young, brought matches, gun flints, baskets, etc. Nearly all the gifts were brought in plantain leaves. It took a good-sized wheel-barrow to carry away the plantain leaves after all the bundles had been opened.

More than five hundred separate offerings were given. Here is a list of articles handed in at this offering for FOREIGN MISSIONS. It is well to note that a few kank constitute a fair day's wage for a full grown African man, and that a great majority of these fellow Christians of

ours in Bululand are very poor. I have yet to see a Bulu house with either a chair, table, or lamp. It means something for these poor people to bring an offering for foreign missions. This is the list:

6 "kanks" micaba	1 spool thread
269 "kanks" peanuts	2 gun flints
57 "kanks" plantain (7 to 1 kank)	4 yams
	4 sugar canes
147 "kanks" ngon seed—much prized	16 agate buttons
	1 string beads
27 "kanks" cassava	1 monkey's tooth—used as ornament, much esteemed
15 plain baskets	
1 peanut basket	8 needles
2 wooden bowls	1 small fish-much valued
15 boxes matches	21 fish hooks
1 pencil	1 German silver ring
1 bottle pomade	1 brass ring
1 bar soap	357 checks—given for work, equal one kank each
1 bottle hair oil	
1 aluminum comb	25 marks—cash
25 native spoons	8 cutlasses small
2 ebony hairpins	1 cutlass, large
106 tin spoons	2 four-yard cloths
1 tin desert spoon	1 plate
1 tin table spoon	9 eggs
1 package fish hooks	1 bottle—used for medicine
1 fish hook—tied in plantain leaf	1 quart small egg plants
	3 squashes
1 safety pin—tied in plantain leaf	5 bundles shelled peanuts
8 safety pins	7 chickens—alive
1 file	

The people were fully informed that their gifts would be used in sending the Gospel to other lands than Africa. It is a long step from the raw heathenism of the average Bulu to the high-grade type of Christian evidenced in the Elat church on Foreign Mission Day.

The most prominent structure on the grounds at Lolodorf is the church. It is of bark, resting on posts some distance from the ground, requiring steps to ascend, has a plank floor and a goodly sized tower. Alas for the faith of the builders! We spent two Sabbaths at Lolodorf. Both of the morning services had to be held out of doors, the church being entirely inadequate for the throngs of people who crowded to the service. On the first Sabbath morning there were 1,033 persons present, and nearly as many on the second Sabbath. A group of eager faces greeted me as I arose to preach the gospel of the grace of God. It was a typical scene in the open air under the trees, a motley crowd, a few well-dressed, many illy clad, all apparently interested in the spoken word.

In the afternoon we held service for those who had confessed Christ. The service was held in the church. It was crowded. A sign "Standing Room Only" would hardly have been truthful. There was no space not occupied. After a brief talk, an opportunity was given to the people to ask questions: "How long after believing in Christ must one wait to be baptized?" This question has an added pertinency when it is remembered that no one had yet been baptized at Lolodorf. Another question: "How long was it after people accepted Christ before he allowed them to be baptized?" Still another: "Is it true that God gives the Holy Spirit to them that ask him?" And one very pathetic question, "We need more teachers, we are so ignorant. Can you not send them to us?" We spent an hour in discussing purely spiritual matters.

Dr. Halsey adds the following letter:

SEPTEMBER 14, 1905.

REV. JOHN FOX, D.D.,

BIBLE HOUSE, NEW YORK,

MY DEAR DR. FOX—One of the few regrets connected with my visit to the West Africa Mission is that you were not able to go with me, as requested by the Board of Foreign Missions. It would have been profitable to have had your counsel and advice, but I am confident your heart would have been deeply moved if you could have seen the interest of the people in the Word of God. In my twenty-three years of pastoral experience I have never known so many people who showed such intense eagerness for the Word of God. In the coast stations the remarkable thing was the accurate knowledge of Scripture shown by our evangelists, and teachers, and native Christians generally. Permission was given me at all these large church meetings and Sabbath-schools to examine the people on the lesson of the day. I had abundant opportunity to examine in private our native licentiates and Christian workers. I talked with many Christians, and almost without exception I found that our church members and those in the inquiry classes were very familiar with the Word of God.

Possibly the most interesting day of the trip was January 1, 1905, which we spent at Lolodorf. The vessel which bore me to Africa carried also the first edition of the Bulu Gospels, printed by your Bible Society. They arrived in Lolodorf in

time for the meeting on January 1st. I took for my theme that day John xx:31. I took occasion to mention the fact that the Bulu Gospels had been sent from America, and came in the vessel with me. and that this was America's greatest gift to Africa. It was an inspiration to watch the people as we sought to tell in simple language what the Word of God was. Some of my auditors had on only a loin cloth; some were clothed in curious garb, and some with little or no clothing. A few raised the umbrellas to keep off the sharp rays of the tropical sun, but all paid the closest attention.

The Bulu Gospels were sold to the people, and in my note-book I find this sentence, written on Monday morning: "The people eagerly purchased the new Bulu Gospels." It did not take long to exhaust the supply.

This is virgin soil. No other mission is at work among the Bulus. Apart from hymn-books and text-books prepared by the missionaries, there is no literature save that which is furnished by the Bible Society—the Gospels and Acts.

No one knows the vast number of the Bulu people. Our missionaries have gone inland many days, and everywhere they have journeyed they have found the Bulu-speaking people.

Parents are eager to send their boys to the schools in order that they may learn to read, and when they have learned to read the first book put in their hands is the New Testament, printed by the Bible Society, and Foster's "Story of the Bible."

You can see what vast opportunities are opening in Bululand for the teaching of the Word of God.

Very cordially yours,

A. W. HALSEY.

The Juniors in Missions.

A PORTION of the February number of the WOMEN'S MISSIONARY MAGAZINE is devoted to the papers furnished through the General Secretary on Junior Work, Mrs. N. Wylie Stevenson, 2500 Perrysville Avenue, Allegheny, Penna. The untiring labors of this efficient worker are well known to our readers, especially that portion who have to do with the young people of our congregations. No more worthy department exists in our General Missionary Society than that of organizing and educating the children; and the congregation that makes the largest provision for the training of the children in missions is the one that will produce the greatest number of missionaries in the future.

The Committee of the Women's Missionary Magazine welcome any effort to make a special number for the Juniors eagerly enlist their services and sympathy to advance this important department.—EDS.

The Mother and the Junior Society.

BY MRS. N. WYLIE STEVENSON, Junior Secretary.

Nature has made the mother more than any other the leading spirit in the training of her children, She is the one who enters into all the joys, anticipations and plans of her child. She it is who soothes their griefs and comforts them in sorrow by a kiss or touch of the hand, by a sweet word or smile. It is the true mother who gains the absolute confidence of her child as it is evidenced in the expression which we so often hear from childish lips: "My mamma says it's so, and i my mamma says it's so, it is so" (even if it isn't so.)

This is the power that should be used in directing the child in the development of its Christian life, and we would say of the Junior Society, that it is a means to this end. In these societies we aim to lead the child to Christ through definite Bible study and prayer, and create in him an interest in missions one of the foundation stones of a Christian life.

Every mother within reach of a Junior Society should through her influence have her child become a member. One mother who was not within reach of a society formed one in her own home with her five children, holding monthly meetings and conducting them just the same as other Junior meetings.

The mother should become acquainted

with the superintendent in charge of her children and acquiesce in her plans. Many superintendents seem to feel they stand quite alone, that there is nobody to stand behind them in the homes. If mothers could realize what an inspiration it is to the superintendent when she knows there is one in the home who will enter into her plans, who will help carry out her instructions and aid in preparation of work assigned or funds to be raised, all mothers, we believe, would be more interested. The inspiration a superintendent feels in such home helping can not be expressed in words.

By visiting the society and becoming acquainted the mother will be able to enter into all that interests her child. She will be able to unravel the questions brought home and need not feel alarmed over a story which the little tot has innocently twisted, such as the following:

"Mamma," said a little girl one day, "Miss Scott told us all about her father's brewery to-day. It must be a very nice place."

"About her father's brewery!" exclaimed the mother, "What else did she tell you?"

"Oh, all about the corn and barley that he throws out, and about the chickens that eat it up. She wants us all to come over and see it next Wednesday."

"Indeed, you'll not go!" said the mother. "She must be a nice superintendent that would take little children to her father's brewery!"

After the child had stayed away from three meetings the superintendent called. And then the mother learned, much to her humiliation, that the lady's father was a poultry raiser, and that his "brewery" was a "brooder."

The mother can be a positive help by remembering the day and hour on which the meetings are held and getting the children off in time. If the attendance at the meeting is left to the will and caprice of the child, it will be much the same as the attendance at day school. Mothers all know the pretexts that can be made to remain at home. However, with mother's interest awakened in the society the child as a rule will count the days to the next meeting, particularly where the meeting is held but once or twice a mouth.

The children should be encouraged in their giving. Children as a rule love to give. We may learn a lesson here from the heathen mother who, from the earliest infancy of her child, places in the baby hand an offering to the gods. Too many parents give themselves and expect their children, when they grow older, to do the same. Mothers, is this theory practiced along other lines? Just as soon as the baby lips can lisp "thy kingdom come," teach them also the misery and need of the dark skinned babies across the sea, who know nothing of the love of the dear Saviour which makes their home so happy. With such teaching their own hearts will grow more tender and their lives be enriched.

One of the greatest aids to the better understanding of the Junior Society is the Juniors' Magazine. We feel sure, if a mother rightly understood the object of this the only missionary paper for children in our church, she would not refuse the small sum of ten cents a year (in clubs) to place it in the hands of her child. The wise mother will also make much of this in her home. Having the stories read and explained she will interest them in the "wants" of those who do not have life's comforts. The pictures will be studied, the letters read to know what others are doing, and thereby she will interest her child in good literature before he gets a taste for the trashy literature of the day.

Many other suggestions might be made but these will suffice for the present. Mothers, may we not ask that you will use your God given power for the advancement and promotion of the great missionary work we are trying to do with the children?

2500 Perrysville Ave., Allegheny, Pa.

Benefits of a Missionary Training for Children.

By Cora B. Sloan, Martin's Ferry, Ohio.

Does it pay? This is the question on every tongue regarding any enterprise in

this progressive twentieth century. Does it pay in dollars and cents? Let the annual offerings of seven thousand dollars from the Junior Missionary Societies answer. This is money saved or earned by the Juniors, thus teaching them the great lesson of self-denial.

Does it pay spiritually? After all, is not this the question of primal importance? Who can estimate the value of *one* soul? Surely, then, as we think of four hundred dear boys and girls who entered the church from the ranks of the Missionary Juniors during one year, we must answer, "Yes, it does pay."

But not only does this mean the salvation of those boys and girls alone who professed their faith in Christ, but all those who may be led to Him through their instrumentality. God keeps the record of the work done, and eternity alone will reveal the full value, as kept by the Divine pen, of souls saved through the means of the Junior meetings and offerings. But there are many other benefits derived from the early training of the children in missionary work. Let us look at some of these.

First, they are taught by actual experience how to lead a devotional meeting. They are taught the meaning and value of prayer and how to offer petitions publicly; how to think on any given subject and how to express their thoughts intelligently. We can readily see how this will affect the church of the future. When these boys and girls, trained from childhood, have charge of the prayer-meeting, of the missionary meeting, they will be wide-awake meetings. There will be no hesitation in participating in the exercises, because the habit of participation will have been formed in the habit forming period—childhood, and will have grown as the child has grown.

Second, they are taught how to conduct a business meeting properly; how to do committee work, and how to make reports in a clear and interesting manner, so that the dull church business meeting will be a thing of the past when these boys and girls reach manhood and womanhood.

Third, they are taught unselfishness by being taught to think of and work for others. They learn of the privations of the missionaries, of the sad condition of those without Christ, and their tender hearts are filled with sympathy and longing to help, and they willingly give of their pennies to send the light of the Gospel and to relieve the suffering and ignorant.

"Being taught in the cradle in earliest youth,
To send to the Christless God's precious truth,"

they soon became tithe-payers and the church of the future will have no need to coax money from unwilling pockets by giving socials and entertainments, because the money will all be devoted to the Master and the treasury will be overflowing.

Fourth, they will see the ripe harvest, will hear the Master calling, and the seed having been sown in their receptive hearts by devoted and conscientious leaders, hundreds, yea, thousands, will be constrained to cry, "Here am I, send me", and the harvest will not be lost from lack of laborers.

And, lastly, the children themselves and the church of the future are not only benefited by this early training in missionary work, but the little ones, by their earnest enthusiam, arouse and interest the parents and they, too, are led to see the blessedness of being "laborers together with God."

Wise indeed was that Catholic priest who said, "Give me the child the first seven years of its life and then you may take him." Well he knew the value of planting in the receptive soil of the little one's mind the truths that would influence all his after life.

But, after all, what have we to do with questioning? The duty of child training in all things is clearly laid down in the Scriptures and we have but to obey. The results are with the Lord of the harvest. The Jews were commanded to teach the children the whole law, and

Jesus Himself said, "Feed my lambs."

Let us be sure our hearts are filled with that love which is necessary before we can obey this command, and then, "Beloved, let us sow well, our work shall still be better for our love, and still our love be sweeter for our work."

How the Juniors were Organized.

By Miss Margaret McLaughry.

"There is positively no use in trying again; it *cannot* be done," and Mrs. Phelps closed her lips with an emphasis that meant there was nothing more to be said.

"Well there's an old adage that has brought me success many a time, and I am willing to "try, try again," Miss Hardy added with calm determination stamped on every feature.

"Try to organize the Juniors?" asked Miss Lowry. "If you had been here two years ago and helped Mrs. Phelps and me with our teas, and our lawn parties, and our song-services, you would know that the Juniors of this congregation simply will not organize. What do children care about missions, any way?"

"No one *cares* about missions who *knows* nothing about them; so I purpose teaching the children of this generation that the grown people of the next may care. I am not sure yet what attractions I shall offer, but I am going to win the children," and a shade of distrust clouded the bright, intelligent face.

It was at a church supper that this conversation took place, and the young pastor, who had been in Miss Hardy's Sabbath-school class in his boyhood home, was just passing the little group and caught the last words.

"Win the children? That will be no great task for you," he remarked.

"Do you know, Mr. Ward," said Miss Lowry, "that Miss Hardy is proposing to organize a Junior Missionary Society?"

"Of course I know it," he replied pleasantly, "Miss Hardy and I have talked the matter over quite seriously. and I believe she will succeed."

"Why, Mr. Ward, don't you remember how we tried less than two years ago, and the children would not attend the meetings?"

"Yes, I remember, and you tried faithfully. But it may be easier now since you taught the children what it means, and I cannot understand why the children of our church should be so very different from others in the Presbytery," the minister replied in a tone that revealed his confidence in his former teacher's ability to accomplish whatever she undertook where children were concerned.

It was little more than a year since Miss Hardy had come, a stranger to all but the pastor, into this vicinity, and her sunny disposition had won for her already a host of friends. On that evening she made use of every opportunity to discuss with the mothers her pet project and found much encouragement. Consequently, only a few days elasped until the consent of the Women's Missionary Society had been obtained, the first meeting announced from the pulpit and written invitations mailed to every child of suitable age in the congregation.

This meeting had been in the leader's mind for weeks. It must be so attractive as to arouse the interest of the children, and yet not more elaborate than the following meetings could be. The interest must grow, not decrease. To this end Miss Hardy had pondered and prayed until visions became visible and fancies became facts. Libraries and art-galleries, museums and antiquarian shops were ransacked for relics of our British ancestors. Drawings were made by herself and artist friends of such customs and ceremonies as could not otherwise be illustrated, and the church parlors were transformed into ancient history.

As soon as the children began to come Miss Hardy began to explain in an informal way, and as some more striking object of interest was noticed, she would hear such exclamations of wonder as, "O see that big man!" "What funny little houses for such big people!" "Did any-

body ever cut with dull stone knives like these?" "See those strange-looking old men with long white hair and beards!', "They are priests," said one child a little better informed than some others. "What are they going to do?' asked another. "They look as though they were going to kill somebody," said another, "but surely priests would not do that."

"Yes, my children, that is just what they are about to do," remarked Miss Hardy, as this gave her an excellent opportunity for beginning her talk upon "Our Debt to the Cause of Missions." They are Druid priests and believe that sin can be expiated only by the shedding of human blood."

Then she went on with her theme showing, by reference to the various articles and pictures scattered about, the condition in which our British ancestors lived before they were visited by missionaries. She pointed out the temples, in which they worshipped the only power they could conceive of, with floors of earth, walls of the lofty trees and no ceiling but the blue heavens; the weird-looking priests with unshaven heads, clothed in long white robes, holding in their hands the dull stone knives ready for the sacrifice; the huge stone altars on which the human victims were laid, and the beautiful blue-eyed maiden whose short life was almost ended. She told them what was missing in the lives of these ignorant people; they had no churches, no schools, no hospitals, no windows in their houses, no carpets on the floors, none of the beautiful things that we deem necessary to our everyday comfort. Then she asked, "Who can tell me what made the difference between their lives and ours?"

One bright little girl did not feel quite sure that she knew the reason and answered the question by asking another: "Did they know Jesus, Miss Hardy?"

"No my dear, they did not know Jesus because the people who did know him had never told them. But in after years missionaries came to them and told them that Jesus was their Saviour too, and they believed, and their whole lives were changed. They built beautiful churches and then better homes; but that will make my story too long. I cannot tell you more today. But do you know of any people living now to whom we might send word about Jesus?"

It did not take long to answer this question, for every child had heard about the heathen still living in darkness, and every one had the answer ready.

Then Miss Hardy came to the all important question, "How many of you would like to organize a society for the purpose of sending the Gospel to those who do not know the Saviour?" and there was no dissenting voice.

After a short service of singing and prayer the Junior Missionary Society was organized, officers elected, and the time and place of meeting were arranged. As they were about to separate their leader said:

"I am going to give each of you a sample copy of the Junior's Missionary Magazine, a little magazine published monthly just for such societies as yours and a Junior leaflet. You will notice your leaflet is made like a little book and it contains a very pretty story. Before you come back I want you to read the leaflet I give you and bring it back; then we shall exchange until each has read every story. It will be a small circulating library, and at the next meeting I shall ask you to tell me something you have read either in the leaflet or the magazine."

"And will you tell us some more about the ancient Britons, Miss Hardy?" asked one.

"Yes, I will tell you how the missionaries came and taught them, and the rest of their history all the way down to the settlement of America, if you want to hear it."

So the Juniors had been organized; every child had been put into an office, or on a committee, and they had been sent home stimulated with an eager desire for the next meeting when they should hear more of the wonderful story that dated

back even beyond the time when Grandpa was a little boy.

Life Memberships.

By Mrs. Mary M. Hill.

A party of friends was driving through a park one summer evening where hundreds of young trees had recently been set out. "What beautiful trees," exclaimed one of the gentlemen, the popular principal of a boy's preparatory school. When his friends laughingly declared their inability to discover much beauty in the undeveloped trees, his wife, with sympathetic smile, remarked: "You must excuse Dr. C——. He is so used to seeing

Margaret Van-Ripper.

the man in the boy that he really could see in those trees what we could not."

May God himself give Christian leaders, especially those who train the young, such insight as may reveal the kind of men and women the church will need when we who are in the fore front today shall have gone to our reward.

The current issue of the *Missionary Review* gives interesting tables of missionary statistics. United Presbyterians are at the head of the list which gives the average of individual givers $1.77 per member for the year 1905. The question therefore for our leaders in Christian work is not how shall that average be maintained, but how may the boys and girls be educated and interested so that the *Review* statistics may in three or more decades from 1905 still give us first place, but with the present average multiplied by ten, twenty or one hundred. The child life should be brought into deeper sympathy and closer relations with the missionary interests of the church. An all-the-year-round interest is the ideal that will lead to an interest for all time.

With this ideal in mind, and with a desire to help Junior workers, the Women's Board, through the Junior Secretary, offers Life Memberships in the Women's General Missionary Society to the boys and girls of the Junior societies. Upon receipt of $10.00 beautiful certificates will be mailed to the Life Member. A life interest is what the Board would have; not a membership that sickens and dies after the nerve exhausting entertainment is over, but a membership which like the evergreen pine needles hangs on all year and all the years.

May we not hope for the co-operation of fathers and mother and all who have any responsibility in caring for children? May we not have hundreds of certificates to send all over the church? May not these certificates neatly framed be hung on the walls in the rooms where many young lives find rest and comfort; so that they may serve as reminders of the unhappy young lives in many parts of the world where the lack of Christian love begets so much misery.

Let Boards, officers and parents all unite in the effort to use Life Memberships and all other means to the end that our children may ever be retained in the blessed service of uplifting and enriching other

lives less favored than their own. The money contributed to Life Memberships will be applied to the endowment of children's beds in Memorial Hospital, Sialkot, India.

At a recent Christmas meeting of a flourishing Junior Missionary Society, opportunity was given for the appeal for Life Memberships and an explanation of the needs of the little ones of India. The speaker closed her remarks with the question, "Can we not have at least ten Life Members from this society?"

Seldom is effort so richly rewarded as on that occasion. In less than ten minutes after adjournment *seventeen* names had been enrolled. The father of the young president said: "Enroll my three children." A young lady leader of the circle of the older boys said: "Enroll my nine boys. Each one has pledged himself for $10,00 necessary." A mother said: "Count my boy and girl among the Life Members," and so the list grew.

Why cannot this incident be duplicated in other societies?

NAMES OF LIFE MEMBERS OF THE JUNIOR MISSIONARY SOCIETY.

Donald Russell, Pittsburg, Penna.
Flora Anna Morgan, Kirkwood, Ill.
Mary Caldwell, Indiana, Penna.
Margaret Van Ripper, Kirkwood, Ill.
Hortense Law, Washington, Iowa.
Doretha Burns Hanna, Kirkwood, Ill.

Six life members have been paid for among our Indian boys and girls. The object in securing these by Mrs. Alter is that they may be made the special subjects of prayer in our Junior Societies and elsewhere. The Juniors of 1st Cambridge Ohio, paid for the first among these—We Pa-Qua, of our Tama mission. Rev. J. S. McMunn, of the same place, paid for a second one, Alfred Smith, of Warm Springs, Oregon. Hiram Smith, a brother, was paid for by Miss. Ella Montgomery, of Warm Springs, and Mrs. Jeanette C. Alter. Monmouth Presbyterial gave $10 for another Warm Springs boy; name not received. Mrs. Emma J. Brooks, of Olena, Ill., and Mrs. Flora Hanna stand for two girls from Tama; names yet to come. This makes three boys and three girls for whom we are all asked to make special prayer. Twelve life members!

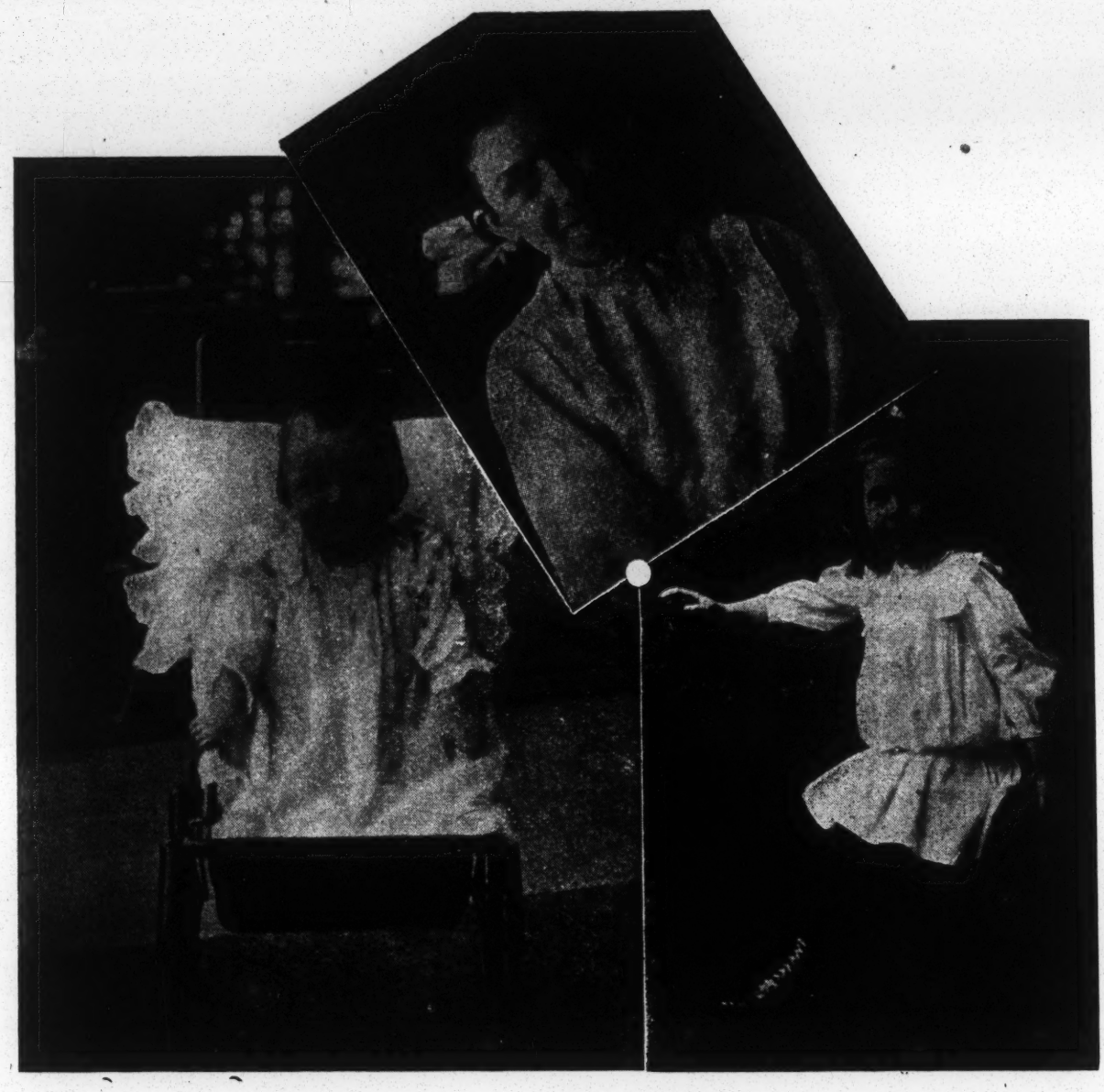
In addition to these Mrs. M. L. Craig, of Cambridge, O., has sent ten dollars

HORTENSE LAW.

for the endowment of the child bed in memory of her sweet daughter, Margaret, who so recently passed away. This makes a total of $130 for the endowment of a child bed in Sialkot Hospital, India. Others too have pledged, but money not paid in. Money for life members should be paid through the Presbyterial Treasurer, same as all other funds, then immediately reported, enclosing photograph of child to the Junior Secretary, 2500 Perrysville Avenue, Allegheny, Penna.

LITTLE LIGHT BEARERS.

The object designated for the Little Light Bearers' funds the past three years has been the support of little Lois Reed McClure, of India. The Board took action at its last meeting that all money received from Little Light Bearers should be paid to the object specified. Sometimes the Little Light Bearer money is paid



DONALD RUSSELL. MARY CALDWELL. FLORA ANNA MORGAN.

through the Junior Society, thus robbing the Little Light Bearer Fund of just that much. 1340 members were reported in these circles to the Junior Secretary last year, but the treasurer's books showed scarcely one-half that amount of money received, counting each member at only 25c a year.

STATISTICS.

In view of the anticipated changes in the Junior work of the church, a few statistics, taken from the last Assembly report, may be interesting. Junior Christian Union and Junior Endeavor societies show in

SOCIETIES	MEMBERSHIP	CONTRIBUTIONS
1900—266	10333	$4226.00
1905—237	8996	$5858.00

Junior Missionary Societies.

SOCIETIES	MEMBERSHIP	CONTRIBUTIONS
1900—203	6365	$4039
1905—259	7578	$6323

A total of almost 500 societies and 16,574 members.

These are the organizations the general committee on young people's work and the Women's Board will unite in asking the General Assembly to consolidate, or rather to make them auxiliary to one head and that the W. G. M. S.

What possibilities in this noble army of boys and girls for the future work of the church!

E. J. S.

Why the Young Helpers have Quarterlies.

As the society which bears the above name was organized 20 years ago, some of its experiences may be helpful to other Juniors, so will be recounted.

The first reason would naturally be, that such gatherings were called for in the constitution. The writer can not remember whether or not this was the fact. She was present that first afternoon in May when four eager little girls arranged to have a Missionary Society, "like the Busy Bees of the Brick Church," and as the question arose: "Who shall be President?" they unanimously voted for the big, kindly Sabbath-school superintendent; but no vision of their after-growth into hundreds of members then danced before their mental eyes. That it would be well to meet every week, they felt sure. Special services were not provided for. It could only have been a short time that it was perceived, if the society were to have rural members, occasions less frequent must be planned for their benefit. This brings us to the second reason.

The Quarterlies form a link between the country and the village residents when, joining together in prayer and praise, they can become better acquainted and know each others' manner of life and doing: consequently learn to like each other better.

They serve to keep the little children—the babies—in touch with missionary effort. Four times a year the call goes forth for them to "enter into His courts and bring an offering." There is something stimulating in the frequency of the invitation, (frequent, but not *too* often). The *very* small Juniors are pleased, as a rule, to answer to their names by marching forward with their treasured coins. And the mothers consider that honor is conferred on their darlings. They watch proudly as "Alice-Mary" toddles to the front, or "Laura-Bell" comes with a quick run. They are encouraged that "Taylor-Otis" shows more courage in advancing than he did three months before, and are charmed when "Stewart," who cried the first time he gave up his pennies, lavishly pours them out a few Quarterlies later.

The reason next to be noted is, that they draw out the social aspects of the church. There is an opportunity to present, by actual illustration, the joyous character of religion. The children are led to realize that it is a happy thing to be a Christian—a member of the church. Before worldly pleasures have cast a glamor and allured them by their wiles, they learn that *innocent* amusements contain satisfaction for mind, heart, soul.

By the marked features of each occasion certain particular events, worth remembering, are fastened in the memory, for the power of association is very strong. Often some of the *older* young people have said, when talking about the missionaries, "Yes, I remember Mr. Barakat; he was at the Quarterly when it was held at the parsonage." Or, "Do I recollect Mr. Hunt? To be sure; he was the one who talked to us so nicely at the Quarterly years ago: he told us why he was going to Egypt." Or, Miss McDowell, that lady who wore a beautiful dress and sang an Arabic song at the June Quarterly?"

These periodical occasions divide the year, giving to each appropriate signification. In March the Young Helpers know it is time to bring their Thank-offerings because the long cold winter is safely over; the work of the society is summed up for the twelvemonth, the babies counted, and the Actives spurred to more diligence. (Reports are rendered every quarter.)

In June the festive element predominates. After exercises in the audience-room of the church, an open-air "picnic" takes place; refreshments are served and a general play-time enjoyed.

The September Quarterly is our rallying time. Vacation in the academy and the society is over; the members brace themselves for work. This season affords the best opportunity for changes to be made. The Reserve (Little Light-Bearers) signify their wish to graduate into Actives. It is rarely any effort is made to induce them: they take up the idea themselves when they are old enough. And the moving cause of their resolution is, in most cases, their having observed at the Quarterlies what a good time the Actives have at the work-meetings; they want to share it.

At the December Quarterly not only is the sweet suggestion of Christmas, but that is the time when the Honorary members receive their invitation to renew their subscriptions. As the summer is the favorite with the Juveniles, so the winter Quarterly is the one the adults appear to like the best. Although, in the notices given every week for the Thursday work-meeting, the words are usually

added, "Visitors are welcome," it is hardly to be expected that the older members will often attend. (Still, in passing, we will remark that one and another "grown-up" does frequently "drop in"). But we are sure of the presence of many of the adults at the Quarterlies. They are fond of hearing the children sing; of seeing their glad faces; of witnessing their doings. One Honorary, now over eighty years old, is there as regularly as the bell rings for these assemblages, and has never missed asking, we believe, for the last ten years, "How much money has been given by the society since it began?" We calculated it—ten years ago, at the end of the first decade, (about $1200.00), but since then have lost count. The main purpose of such organizations, in our humble opinion, is not so much the raising of funds as the exciting of zeal for missions, the obedience to the Lord's command, "Go, teach all nations!" Our little catechism tells us:

He says we through the world should go,
And teach all creatures here to know
His glorious love, that they may share
Our hopes of heaven, so bright and fair;
We love Him—love our neighbors too,—
And what He tells us, try to do.

And yet an important reason why we observe these festivals, is to be found in the fact that they are a sort of calendar to show us when the contributions are to be forwarded. After the Reserve Corps have brought in the "barrels," there is accumulation enough in the treasury to make it worthwhile that they be emptied; so, four times a year, these little rivulets flow forth to water the lands.

The last reason for noting these stated intervals is because they keep in the mind of the church—not to say before the public—the fact that missions have a being. People reading our village papers, remark: "I see the Young Helpers are to have a Quarterly." Or, "I noticed an account of your Junior service in the last Axiom." Then follow questions as to points mentioned in the article. So quite a good deal of information concerning the work "in foreign lands and here at home" sifts into the community, bearing fruit in enlarged knowledge and interest.

Now, my friends, you have been through the year with us; do you like our way? We do not say that it is the very best way that could be devised; plans for any locality must be adapted to suit environment. But if you find suggestions to follow, accept whichever you please. The "Junior Missionary society of Salem, N. Y., never obtained a copy-right on their regulations; neither did they secure a patent on their inventions, and you need not fear being taken to task for infringement of rights.

CORRESPONDING SECRETARY.

Should the Juniors be under the care of the Women's Missionary Society.

BY MRS. H. N. CORNES, Dexter, Iowa.

Most emphatically yes! Of two good things we always aim to choose the better, and when, after careful and prayerful consideration, we have determined which to choose, then let us insist on uniformity in the entire Presbytery. Let it be one or the other, and not allow ourselves to be credited for the same work in two places. With all due respect for the Christian Union and its large share in the work for the children of the church, we still feel that the work of the Junior Missionary Society is so much broader in its influence that, not only the missionary cause, but all the future work, even including that of the Christian Union, will be greatly benefited by bringing the children under the special care of the women in the church. The work in our societies is done by the women of the church, and we feel that our United Presbyterian women are as capable of managing the work as are the women of other denominations, many of whom have turned all their Junior work over to their women.

Under the Christian Union the children come together on the Sabbath day and study God's word reverently and prayerfully, and untold i s the good thus accomplished. But we can never hope to measure the results of our work, but must ever try to increase, and we feel that in the Christian Union the children do not get the training which inculcates a feeling of responsibility for the general work of the church and the missionary work in particular.

A realization of the need of training the young to study God's word and draw nearer to their Saviour in prayer was the stimulus which first impelled to the organization of Young Peoples Societies. The eyes of the Women's Missionary Society were opened to the great advantage of early training, and by experience we have learned that the earlier we can get the children interested in the entire work of the church, the greater will be

their enthusiasm; the more sincere their prayers, the more abundant their gifts. In the Junior Missionary Society we omit more of the training for the work of the Christian Union but, meetings being usually held on week days, we can broaden the work and the minds of the children by giving a thorough drill on the missionary work undertaken by our church, also on such business principles and parliamentary rules as will enable them to carry on God's work in the church in a business-like way. Besides these, they are trained to make a thorough study of all the different lines of missionary work which our church is undertaking. They learn the needs of the field, and are imbued with a realization of their individual responsibility.

The W. G. M. S. has planned a course of study for the children which follows out the same line of work that is being done in the Women's Missionary Society, but so modified as to appeal to the interest of the child. This makes it easier for the mothers (and we hope the fathers) to help the children, and in assisting the children, they become more awakened themselves to the needs of missionary work. Besides outlining the programs, they set apart a special work each year as the children's work, and as they grow in years and in spirit the feeling of responsibility increases. The Junior Missionary Society meetings should open with devotional exercises and Bible study. Following this, at each meeting, a missionary topic should be considered and one should be prepared to talk, answer questions, read, or assist in some way; then a short business meeting with a drill on parliamentary rules, closing with a season of prayer.

During the past five years the membership and number of societies in the Junior Christian Union have decreased. In 1900 there were 266 societies, with a membership of 10,323; in 1905, the last report, the figures show 237 societies, and 8,996 of a membership. The statistics from the Junior Missionary show a steady increase. In 1900 we find 203 societies and in 1905, 259. Membership 1900, 6,365, and in 1905, 7,578. The contributions of all Junior Societies are reported together, and there has been a large increase in the contributions of the Junior Missionary Society, the average contributions per member of which has never been equalled by the Junior Christian Union.

With all due respect and gratitude to the Young People and their zeal and interest in the welfare of the children in the church, a mother should have first place and greatest interest in the training of the child, especially in things spiritual, and the child's interest often awakens the interest of the mother, and makes it possible and probable that she will not only make greater effort to prepare herself for the great privilege of assisting her child, but the pride she feels in the child's success will often arouse her interest in the same great work of the church. "A little child shall lead them." As these children become men and women of the future, they will not need to be urged to join the Young People's Society or the Women's Missionary Society, and to give of their interest, their influence, their time, prayers and money to the cause of missions; but with minds and hearts full of love and gratitude, they will be ready to go forward to carry on the work in God's vineyard, and to fulfill the command, "Go ye into all the world, and preach the gospel to every creature."

Junior Missionary Society.

A very interesting meeting of this association was held in the Women's Board room Saturday, Dec. 30th

The program for the day was a feasible one in which questions and suggestions along the different lines of work pertaining to the Junior Missionary Socities were presented and discussed.

The discussion seemed to center largely on the Juniors' Magazine and the financial problems, including the Special Work.

One question was, how to get the Juniors to pay the subscription price of the Magazine after the Women's Missionary Society has been paying it for several years. The general opinion was that this is work the Juniors should do, and was suggested that a Magazine agent should be appointed in every society. Another was that a committee called the Magazine Committee be appointed, and that different members of this committee be assigned certain districts in the congregation to visit and secure subscriptions and that each one be made to feel the responsibility for his district. Another was that a wholesome rivalry be created among the different circles of the society as to which circle will have its list completed first, and if thought best give some small reward. Also that a greater interest and enthusiasm would

be created by a constant use of the Magazine in the meetings by having extracts read or recited from it and show what is done each month in the Special Work column. A cover for the Magazine, with advertisements to pay for it, was suggested.

The President of the Association, Mrs. Small, explained how she had doubled the contributions in her society the past few months by giving a simple little blue ribbon bow to the members of the circle bringing in the largest offering for the day.

The manner of receiving the offering for the day was discussed. In most cases the offering is taken in the different circles and a record kept by the treasurer of the circle. The one appointed to place it in the basket later is one who has merited it by some part well performed during the hour.

As the money for the Special Work is to be over and above all definite or pledged work, it was thought it should be raised by special effort in the way of an open meting and entertainment or sale. Report was made of one society giving a regular Indian entertainment, including Indians, with tomahawks, warwhoops and all. The invitation sent out contained a little moccasin of dark yellow canton-flannel in which the offerings were to be placed.

A book for keeping a record of the different circles was presented to each superintendent and rules adopted for marking attendance, especially of societies competing for the attendance banner.

The General Secretary reported fully in regard to the proposed basis of union of all Junior societies in the church to be under the W. G. M. S.

It is well worth while to give two hours every quarter to the consideration of these important topics and the united prayer service for work. Superintendents within reach should plan to be present at every meeting or send a representative from her society. A MEMBER.

Helpful Leaflets for Junior Leaders.

"What to do with that Mischievious Boy" contains good suggestions about what to do with that little trouble. 2cts each.

"Try it a Year" should be read in every Women's Missionary Society where there is no Junior Society. 2c, or 20c per doz.

"Twenty Reasons why Children should be Early Interested in Missions," is full of good suggestions from experienced workers. 1ct each.

"The Early Preparation of the Children for Missionary Service," good for superintendents. 1ct each.

"Little Girl Life in India" and "Little Girl Life in Egypt." These are stories taken from child life in our own mission fields and written in a very interesting manner, with a picture of the child on each leaflet. Every Junior should read these. 1ct each.

"Benefits Derived from Junior Rallies" contains suggestions perhaps never thought of before. 2ct.

Every Junior worker who wishes to be informed in regard to the Junior work of her own church should read "Historical Sketch of Junior Department". Price 3cts or 30cts a doz.

All the above are leaflets written by the women of our own church, and in addition to these we also have "Questions and Answers for Junior Societies" on Egypt, India, Freedmen and Indians, 2cts each.

Other leaflets are Best Ideas for Mission Bands, 6c; Practical Hints for Childrens Meetings, 1c; Systematic and Proportionate Giving ,1c; Umbrellas to Lend, 2c; How shall we Interest the Children 1c; Dollars for Self and Cents for Christ, (for boys), 1c; An IndIan Story, (for little people.) All these can be had by addressing the Literature Secretary of your own Presbyterial, or the General Sec'y, Miss. E. Caughey, Otto. Pa.

E. J. S.

Study for the Month.

MARCH—WEST AFRICA.

(Third Study in Christus Liberator.)

1. Report from our own missions, home and abroad, for the past month.

2. MAP TALK—Locate Guinea Coast, Sierra Leone, Liberia, Ivory Coast, Ashanti, Togo, Dahomey, Lago Nigeria, Kameran, French Congo. Designate the political control with different colored crayon, if map is not colored. Give products and natural resources and missionary society work in each. These can be found in the "Encyclopedia of Missions." Will also be given in "Helps for the Study" each month.

4. Sierra Leone—
   Bishop Crowther, the black Bishop.
   Story of Agnes McAllister.
5. Liberia—
   Bishop Taylor.
   Bishop Ferguson.
6. American Presbyterian Missions in Kamerun and French Congo—
   Life of A. C. Good.
7. Gold Coast—
   Basel Mission.
   Nigeria Calabar.
8. Discussion of West Africa.

SIERRA LEONE

This is a colony and protectorate of Great Britain. The Church Missionary Society (Eng.) undertook its mission in 1804 and has enjoyed encouraging success. The Wesleyan Methodist Missionary Society (Eng.) comes next with nearly equal statistics. The United Methodist Free Church (Eng.), the United Brethren (U. S.), the Wesleyan Methodist (U. S.) and the Roman Catholic churches also pursue missionary work.

The Christian schools are denominational, conducted by the missionary societies. There are also Mohammedan schools subsidized by the government.

LIBERIA

In this republic the Protestant faith prevails along the coast. The Protestant Episcopal Church (U. S.), the Methodist Episcopal Church (U. S.), and the African Methodist Episcopal Church (U. S.) all have missions in Liberia.

IVORY COAST

This is a French colony, and the only Protestant mission consists of three settlements, which fall within the field of the Protestant Episcopal (U. S.) mission in Liberia.

GOLD COAST

In this colony of Great Britain the Wesleyan Methodist Missionary Society (Eng) the Basel Missionary Society (German), and the North German Missionary Society occupy 22 stations.

TOGO

This is a German possession, the North German having four and the Basel Society one (German.) The Wesleyan Missionary Society (Eng.,) also has one. The entire force of missionaries and native workers is 170, with 693 schools and about 3,500 communicants,

DAHOMEY

This is a colony of France. The Wesleyan Methodist Missionary Society (Eng.), has a station at Porto Noro under the charge of a French missionary and his wife, with some twenty out-stations.

LAGOS

This is a British colony and protectorate. Missions were commenced by Christianized negroes removing from Sierra Leone at Abeokuta about 1840, which led to the establishment by the Church Missionary Society (Eng.), of stations at Badagry (1845), Iberdan (1852). It has since occupied three other stations. The Wesleyan Methodist Society (Eng.), the Southern Baptist Convention (U. S.), the National Baptist Convention (U. S.), have missionaries. Altogether there are 89 missionary schools and about 7,500 native converts,

NIGERIA

This is also a British possession. Missionary enterprise is active in the southern part. The Church Missionary Society (Eng.), is occupying the most points. The United Free Church of Scotland has a strong mission in the Oil River regions, and the Primitive Methodist one on the coast. About 20 points are occupied, all but one being in the southern section.

KAMERUN

In this German protectorate, the first missionary operations were undertaken by the Baptist Missionary Society of England in 1858, when its missionaries were driven from Fernando Po, by Spanish bigotry. They transferred their work to the Basel Missionary Society (German) in 1886, two years after the German protectorate was announced. The Presbyterian church (U. S.) in 1885, and the German Baptist in 1891, also founded missions.

FRENCH CONGO

A mission was established by the American Board (congregational) in Gabun in 1842, and transferred to the Presbyterian Church (U. S.) in 1871. The Paris Evangelical Society, has two stations on the Ogowe River, and the Baptist Missionary Society, has one at Watheu, further south. Roman Catholics have missions of considerable importance. The northern regions are still largely unexplored and are Mohammedan.

ADOLPHUS C. GOOD

When as a loyal, exuberantly active young student, born on a Western Pennsylvania farm, Adolphus C. Good made an unreserved surrender in favor of the ministry of the Gospel, it was as good as settled that it would carry him as far as the commission read—"to the uttermost parts of the earth." Writing to his mother during his first year in Africa that

it is "a tough field for a mere boy to hold," it is characteristic of the man that the very difficulties he is required to face cause his determinations to "provide for every emergency except that of failure." After one of his notable excursions into the interior he wrote home what may be said to sum up the supreme motive of his life, "If this journey shall open a road for the light to enter this dark region into which I have penetrated a little way, I shall never regret the toil. I do hope God's people in America will see to it that I have not run in vain, neither labored in vain."

Dr. Good died, like Bishop Hannington, only 38 years of age. The one penetrating the continent from the west side, the other from the east, both moved towards the heart of Africa and, valorously carrying the standard of the Cross something nearer to its center, held it with their solitary graves.

The last halting-ground of the pioneer in Bululand is on Efulen hill-top. It is encircled with a hedge of pineapple and marked by a low bronze monument sent out by the Montclair, N. J., Presbyterian Church, which had the exalted privilege of providing the entire support of Dr. Good as its special missionary. On the monument are engraved these words: "faithful unto death."

One day in November, 1896, two Bulu young men were led into the same room where Dr. Good breathed his last, and after a farewell prayer they marched down the hill towards somewhat remote towns. These were the first witnesses, in their great tribe, to catch up the evangel which had reached their own hearts and attempt to pass it on. This was the initiative of independent proclamation of the Gospel by Bulu lips. And so a new chord has been struck in the new song, and a voice dumb for nineteen Christeen centuries begins to blend with the sound of many waters before the Throne. It is the prelude of the victory, when the glory of the King shall illuminate the farthest river town and darkest forest tribe.

LEAFLETS.

"Child Life in Liberia," by Agnes McAllister. price 2c; "The Story of the Dwarfs," price 1c; "A Trip on the Dorothy," price 1c; Historical Sketch of Presbyterian Missions in Africa, price 10c. Send to Miss Elizabeth Caughey, Otto, Pa.

In "Eminent Missionary Women," one of the books of Missionary Campaign Library No. 2, is a short sketch of the life of Ann Wilkins, a missionary of the Methodist Episcopal Church to Liberia from 1836 to 1856. In the same book is also a sketch of Mrs. Emma A. Day, of the Lutheran mission in Liberia, mentioned in Christus Liberator.

"A Lone Woman in Africa," Missionary Campaign Library No. 2, is an account given by Miss Agnes McAllister of her work on the Kroo Coast. Churches where these libraries are available will find much interesting material for any of these studies.

"A Life for Africa" is a biography of Rev. A. C. Good, by Ellen C. Parsons, the author of our text-book. If possible to have access to this book, a very interesting biography can be written. It may be found in the library of a Presbyterian much interested in missions, or send to Fleming H. Revell's Company, 158 Fifth Ave., New York; price $1.25.

A much shorter biography is given in "The Price of Africa," by S. Earl Taylor, published by the Christian Endeavor Society, Tremont Temple, Boston; price in cloth 50c, paper 35 cents. This book also contains biographies of David Livingston Alexander Mackey and Melville B. Cox, beside much other information. It is also in "Mission Study Library for Africa." Other books of this library are valuable for reference.

Many inquiries have been received for a large map of Africa. There is a large wall map, 48x52 inches, printed in colors, mounted on rollers. Price $1.25 prepaid. Send to Young People's Missionary Movement, 156 Fifth Avenue, New York.

CORRECTION—Attention has been called to an error in the price of "Daybreak in the Dark Continent." The correct price is 35c in paper; 50c in cloth; 7c postage for either. Young People's Missionary Movement, 156 Fifth Avenue, New York.

Editorial.

One of the highest privileges granted us as missionary workers is the training of the children in the love and support of missions; teaching them to neither horde nor squander money, but to use it wisely and conscientiously according to standards laid down in God's word.

Missionary Messenger.

ASIA, accused Him.
AFRICA, bore His cross.
EUROPE, crucified Him,
While the ISLES OF THE SEA looked in awe upon His dying agonies.

J. R. Davies, D. D.

One of Bishop Crowther's converts in the Niger Mission, when put to torture to induce him to recant, said: "I have made up my mind, God helping me, to be in chains, should it so please the Lord, till the coming of the judgment day."

What has made the difference between us and the heathen in the African jungle? We well know that it is all because somebody has told us the Gospel story, and nobody has told it to them. The story belongs to them as well as to us. Is it fair to them? Is it fair to Jesus Christ that we do not pass it along to them? O, is it "none of our business" that the poor heathen does not get a chance to share our Christ?

"Nothing in the economy of the Church of God to-day is more beautiful or fuller of the promise for the future than the picture presented by a well-organized, earnest, enthusiastic, Juvenile Missionary Society, assembled in one of its monthly meetings." This picture is only complete when the one great requisite, a good leader, is set in their midst. The Church needs juvenile missionary superintendents suitable for the missionary training of their children as much as the public schools for its primary departments. In the administration of public schools there was a time, long since, when the inexperienced began their teaching in the primary grade. It is not the unskilled nor the ill-adapted that are given this responsibility in modern education. No less important is the laying of foundation principles for missions and spiritual developments. Great care should be taken that the proper one be chosen to inspire, love and teach children in behalf of missions.

One month only intervenes until the closing of our year's work. Many societies have found it practicable to continue the time of taking their Thank-offering. The change introduced at the General meeting in 1905 may reduce the sum this year; we know it need not if all appreciate the importance of this department. It is the "same old story" ever new to tell, that the Thank-offering provides for a long stretch of time after the annual meeting, that might be left uncared for if it were not that such a sum is on hand. One thing the Church at home has not learned thoroughly and conscientiously to do, and that is proportinate giving. The report of the several Boards show this, few feel that they have any responsibility to meet their obligation on time. If the Women's Board can meet their difficulty through the annual Thank-offering, as well as provide for new work, what a blessing your offering has brought to the work undertaken by the United Presbyterian Church.

Deeply significant is the call of the laymen of the Church to a Business Conference during the month of February in Pittsburg. The United Presbyterian Church has been among the first to recognize the need, and arrange for some organization, to conduct its Church work

on business methods. The suggested constitution affords a responsible and active service for all the membership. Surely it is desirable that better methods be adopted, and no one can doubt but that this conference will promote every interest of the Church. The prayers of all are in behalf of this foreward movement.

Relatives and friends of Rev. J. W. Ballentine, of Sialkot, India, have been anxious as to the results of his recent serious illness. We are glad to announce that the latest word is more favorable to his recovery. Mr. Ballentine is a valuable missionary to our Church in India, having returned there for his second term. A great loss would occur if his life, or health should not be spared to the mission in the Punjab.

Also word has come of the illness of Rev. Bruce Giffen, Luxor, Egypt. The anxiety that follows such messages are only borne in confidence that God is caring for His servants, as also in hope He wiil spare their lives.

Miss Jennie B. Wallace, chosen to succeed Mrs. Mary W. Porter as secretary of the Women's General Missionary Convention of 1906, has found it necessary to resign. Miss Wallace had many duties relating to the welfare of the Church, before appointed to this, and since her acceptance a sister in ill health requires her spare time. These are sufficient reasons for Miss Wallace to decline further duties, though much to be regretted by the Church. Mrs. J. T. Logue, No. 1 Plymouth street, Cleveland, Ohio, has been appointed by the Women's Board to this duty. Mrs. Logue is no stranger to mission work, having served as president of the convention in 1901, at Monmouth.

The students Volunteer Movement will convene in fifth quad-rennial convention at Nashville, Tennesse, February 28th to March 4th. At same place and time representatives of Women's Boards will hold their conferences. These are both international and interdenominational. The purpose of these conferences is for more permanent and aggressive mission work. The Women's Board of our Church and the *Women's Missionary Magazine* have appointed delegates to these important missionary meetings.

We regret that at time for closing this form, no letters have been received from India for Foreign Budget. Our next study, Egypt, will provide an interesting correspondence from the field. What we have received will be retained for the next number.

Thank-offering.

"Line Upon Line"

A Message to Societies.

Dear Co-workers:—In the minds of those who are in a position to note the Thank-offering movement throughout the church, there is naturally a little anxiety concerning the financial results in the next two years, of changing the time of societies holding their "Ingatherings" from Spring to Fall.

In reference to all societies falling into line by next Fall, and keeping close step with each other in their work of the future *there is not one moment of anxiety*, for the good workers all over the Church always respond willingly to any plan presented for the good of the work. But during the time of changing plans every society will necessarily have to present ONE six month's offering, either at the Convention of May 1906 or that of May 1907. At which one will it be? is a question for each society to decide for itself, but all who have not will be expected to adopt this new plan for their "Ingatherings" *this* year so that there may be unity in the bringing in of offerings all along the line next fall.

Incoming reports from societies which took up their offerings last Fall, show a most commendable effort in trying to make their six month's offering a liberal

one, one society report having given as much in the six months as in the entire previous year. Several others report having given within a few dollars of the amount they contributed last year. If all such societies would but make an effort, and bring the amount already paid into their treasury to at least the total of last year, there would be no need of anxiety on the part of anyone. But —— suppose even one third of our societies fall short a *few dollars* of last year's offering it will tell sadly upon the total to be given in at the Convention in Des Moines, Iowa, next May. And what would be the result—*the crippling of every department of work under the care of the Women's General Missionary Society for the coming year.*

To avoid this every society in the church —Senior and Junior—should feel the responsibility of having a share in off-setting this danger of a shortage in our Thank-offering treasury, by promptly putting forth earnest, prayerful and persevering efforts to make its own total for 1906 and 1907 larger than that of any previous year.

As stated in last month's message, in this day of prosperity all over our land we believe that nine out of every ten women whose names are upon the Church roll could double their former offerings without experiencing a degree of self-denial, and *would* do it, if rightly approached on the subject. Sisters, who in your society will go forth and make this request of the women of your congregation and thus help advance the cause of Christ in all our mission fields—*Who*?

Remember that *indifference* on the part of the officers of your society will mean *neglect* on the part of the women of your congregation and as a result the work must suffer. Make it your one aim during these coming weeks to present the need of large offerings for our women's work personally to all the women of your congregation.

First, open your own hearts and your own purses to enlarge your own Thank-offering, and then will you be in the right spirit to ask others to give liberally into the Lord's treasury.

If you will do this faithfully and well, the result will bring victory to our Thank-offering banner, joy to the over-worked laborers in all our mission fields and God's richest blessings upon your own souls.

Hopefully Yours,
MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

Our Gifts To Jesus.

Thank-Offering Exercises for Juniors.

Praise: Hear His Voice—Children's Praise No. 50.

Leader:

A call is now sounding for you and for me,
Not only from nations far over the sea,
But it comes from the lands that lie at our feet;
It comes from the needy we pass in the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go.
O hear! The Master is calling!

Leader: What gifts will you give to Jesus?

Junior No. 1—We will give our time!

All Juniors:

We will give our time to Jesus,
To keep each hour from sin,
Trusting when time is ended
The promised crown to win.

Leader: The Lord saith—"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

Junior No. 2—We will give our minds!

All:

We will give our minds to Jesus,
To learn His lessons well,
To learn how best to serve Him
How best His love to tell.

Leader: Set your minds on things above and not on things on the earth; for your life is hid with Christ in God.—Colossians 3:23.

Junior No. 3—We will give our lips!

All:

We will give our lips to Jesus,
Ever to speak His praise,
To tell the dear old story
Of Calvary all our days

Praise: Set Lord A Watch—Children's Praise No. 78.

Junior No. 4—We will give our hands!

All:

We will give our hands to Jesus,
To soothe the brows that ache:
That give the "cup of water"
To others "For His sake."

Prayer—(All repeat softly with eyes closed) Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish Thou it.—Psalm 90:17.

Junior No. 5—We will give our feet!

All:

We will give our feet to Jesus
To follow Him each day,
Knowing that He is leading
Though thorny be our way.

Praise: Walking In His Ways—Children's Praise No. 73.

Junior No. 6—We will give our love!

All:

We will give our love to Jesus,
Our purest and our best;
Not giving our first to others
Then giving Him the rest.

Leader: What doth the Lord thy God require of thee, but to love the Lord thy God with all thy heart and with all thy soul.—Deut. 10:12.

Junior No. 7—We will give our Thank-offerings!

All!

We will give our offerings to Jesus,
Offerings both great and small:
Giving them back to Jesus,
The One who gave us all.

Leader: The silver is mine, and the gold is mine, saith the Lord of Hosts.—Haggai 2:8. They shall come into the treasury of the Lord.—Joshua 6:19.

Praise: Our Offering—Children's Praise No. 51.

(While singing form in a circle around a table and place the offerings in a basket labeled, "The Lord's Treasury.")

All:

"Giving up all for Jesus"
That is a giving sweet.
Giving up all to Jesus
Laying all at His feet.

Giving ourselves to Jesus
To hearken to His call;
Saying, "O Master take us,
O Master, take us all."

Consecration Prayer.

Songs of Rejoicing: All Ends of Earth—Children's Praise No. 12.

Arranged by MRS. MARY CLOKEY PORTER. Per copy, 2c; per dozen 15c; per fifty, 40c; per hundred, 75c. Order of Mrs. M. C. Porter; care J. J. Porter & Co. 920 Penn avenue, Pittsburg, Penna.

Children's Praise—Book of Songs for Juniors, 91 pages. Per copy, 25c; per dozen, 20c each. Order of U. P. Board of Publication, 209 9th st Pittsburg, Pa.

OUR NEW JUNIOR THANK-OFFERING.

Our Gifts To Jesus.

In response to many calls from all parts of the church for an exercise suitable for Junior's Thank-offering "Ingatherings," one has been prepared which, we trust, will prove acceptable and helpful to both Leaders and Juniors.

It is published in leaflet form. Price per copy 2c; per doz. 15c; per fifty 40c; per hundred 75c. Order of Mrs. Mary Clokey Porter, care of J. J. Porter & Co, 910 Penn Ave., Pa.

The Psalms in the above exercises are given in full from *Childrens' Praise* -the new Junior praise book, published by the U. P. Board of Publication, 209 Ninth st., Pittsburg, Pa. Price per copy 25c; per dozen (or more) 20c each.

Junior workers regard this prominent book as the finest arrangement of psalms set to music for children's voices ever published. The book is immensely popular, as the songs therein sing themselves into the hearts of young and old. Junior leaders, Primary and Intermediate superintendents should serve as self-appointed agents to introduce Children's Praise into their societies and schools and into the homes of the children.

The New Thank-offering Service.

The new service is entitled, *The True Worship*. It has the words of the Psalms given in full. Price per copy 2c; per dozen 20c; per fifty, 65c; per hundred $1. Order of Mrs. M. C. Porter, care J. J. Porter & Co., 920 Penn Ave. Pittsburg, Penna.

FROM Month TO Month.

Board of Directors

REGULAR MEETING.

The regular meeting of the Board was held Jan, 2nd, and was opened with devotional exercises led by Mrs. Herron, Mrs. Yourd leading in prayer.

Treasurer reported receipts for month of Dec., $4,954.55; including thank-offering $978.78; disbursed $7,755.41.

Two bills, one for Ministerial Relief department

$18.50 and one for Board of Publication for Sabbath-school literature for Warm Springs $19.10, were approved and ordered paid,

Received through Miss Campbell, of Tama, $3.50 sent by girl's missionary society of Fayoum, Egypt, for Tama building, Iowa.

Home for Missionaries' Children, Mrs. M. W. Porter, Secretary, gave the itemized report of local treasurer, Miss Schaffer, which was on motion approved.

Mrs. Lawrence Johnson resigned as member of local board and Miss Frances Barr was elected in her place.

Recording Secretary presented the resignation of Miss Jennie B. Wallace as Secretary of Convention. Miss Wallace was present and explained why it was necessary that her resignation be accepted. With deep regret, that pressing home duties made it impossible for her to accept the office, the resignation was accepted, and Mrs. J. T. Logue, of Cleveland, elected as Secretary of Convention 1906.

Foreign Secretary reported the bill for expenses of outgoing missionaries satisfactory and it was ordered paid.

Miss Rena Hogg, of Egypt, was granted furlough at her regular time. Dr. Lawrence will sail for Egypt, Jan. 6th.

Letter from Dr. Watson, Foreign Secretary. Letter from Dr. Giffen reports the price of land advanced to thirty times the value of a few months ago, and the government has refused to sell any more land at any price.

Miss Brotherston, of Chester, Pa., has been appointed to India and will sail in February. The support of Miss Ella O. Kyle has been assumed by Westmoreland Presbyterial.

Home Secretary reported a letter from Rev. Speer, Simnasho. $50 was ordered sent to relieve the sick and poor at this place. Letter from Rev. Gordon enclosing $14, the quarterly offering of the Warm Springs congregation for foreign missions. A defective flue had caused a slight fire in the mission house. Letter from Miss Campbell, of Tama, Miss Torrence, of Los Angeles, and two letters in regard to Ministerial Relief work. The Board is being pressed to take up work among the mountain whites.

Freedmen's Secretary reported a balance at Camden from sale of clothing, $27.73.; Henderson balance, $98.03. $90 was authorized to be sent to the treasurer. Miss Maude Alston was named for Assistant Cooking teacher at Norfolk.

Miss Totten was appointed to represent the Freedmen's work at the next Convention. Parsonage Secretary had a number of applications on hand, but no action was taken on any of them as other Boards had to be consulted.

ADJOURNED MEETING.

Adjourned meeting of the Board was held Jan, 16th, the usual devotional exercises being led by the President.

Recording Secretary read a note from Mrs. J. T. Logue, of Cleveland, accepting the office of Convention Secretary.

The report of Mrs. M. W. Porter, secretary of Home for Missionaries' Children, was, in her absence read by Mrs. M. C, Porter.

Business Manager of Juniors' Missionary Magazine presented a bill of $54.99 for printing January number, which was ordered paid.

Annual report of manager Jan. 1st 1905 to Jan. 1st 1906, total receipts including balance $799.79; expenses $744.67; leaving balance in treasury, Jan. 1st, 1906 of $55.12. Subscribers last year 6736; fifty sample copy were sent out. Miss Brown and Mrs. E. M. Hill were appointed to audit books of Business Manager.

Junior Secretary reported one new society at Ewing, Neb.

In report of Junior Secretary, Dec. 5th, please read that "Secretary gave statistics showing that Junior missionary work has been steadily advancing in number and offerings." Recording Secretary.

The action of Thank-offering Secretary in ordering ten thousand more leaflets for her department was approved; also bills presented were approved and ordered paid.

Reports from the Thank-offering secretaries and societies are encouraging.

In response to a request from Mrs. Russell of 6th church Pittsburg at 12 o'clock the Board put aside work fora season of prayer in behalf of the church and her needs and work, and for a blessing on all efforts being put forth at this time. Mrs. E. M. Hill, Mrs. M. C. Porter, Mrs. H. C. McCampbell and Mrs. Jno. A. Wilson voiced the petitions offered.

Parsonage Secretary reported that Oak Harbor loan is being adjusted; Presented application from Chester, Rev. J. H. Sankey,pastor. Application granted when satisfactory arrangements are made. Boynton, being an out post the conditions are unusual but being endorsed by Home and Church ExtensionBoards our Board is disposed to grant help with the parsonage when the plans are satisfactory.

Evanston, Ill., was granted a loan when conditions are met. Lorrington, Wyoming request for loan was favorably considered.

Young Women's Secretary presented bills for printing which were ordered paid and Secretary instructed to procure supplies needed in her department.

Foreign Secretary reported that Miss Sue Cooper White has reached her field. Annual reports from Foreign Associations received. The delegates appointed to attend the International Conference of the Boards of Foreign missions were also appointed delegates to the Students Volunteer Conference; both meetings being held in Nashville, Tenn.

MRS. SAMUEL YOURD, Sec.

Mrs. D. S. Blean.

A tribute of love by the Ladies Missionary Society of the Parnassus United Presbyterian Church, on the death of Mrs. D. S. Blean, which occurred August 10th, 1905, in the 65th year of her age

In this, we are called upon to mourn the loss of one of our oldest members and one who strove to obey God's law. We would bear testimony to her unselfish Christian life. Though unable, on account of bodily infirmities, to attend our meetings for a long time, we know that her heart and her prayers were with us.

Resolved, that in the midst of our sorrow, we have reason to rejoice for the grace that sustained her under her long and protracted illness, enabling her to be sweetly patient till the end came.

Resolved, that a copy of this tribute be given to the bereaved family, that it be published in the Women's Missionary Magazine, and recorded in the minutes of our society.

MRS. J. MITCHELL ATCHISON,
MRS. MARY ALTER,
MRS. CHARLES BRISBIN, } COM.

Treasurer's Report for Month of December, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Medical and Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'al Hospital	Women's Asso. Work: Home for Aged People	Magazine Fund	Life Membership Fund	TOTAL.
Allegheny	27 00		140 00	55 00	1 00	41 00	20 00	41 00	33 00			10 00						368 00
Argyle			275 00															275 00
Boston		30 00																30 00
College Springs	10 00	25 00					7 00		3 00									45 00
Concordia		10 00			12 00													22 00
Delaware	18 00			3 00		18 00	15 00	2 00										56 00
Des Moines		12 50																12 50
Detroit		15 00																15 00
Frankfort	17 00				24 00		6 00											47 00
Illinois Central	6 00					12 00												18 00
Indiana	5 00				1 80													6 80
Indiana Northern			2 00	1 00		1 00												4 00
Iowa Northwestern				8 00														8 00
Keokuk			304 06		4 85													308 91
Kiskiminetas	25 00			14 00		10 00												69 00
Lake	19 80			14 80		19 00								20 00				53 60
Los Angeles			2 50															2 50
Monmouth			93 00				10 00						5 00	5 00	5 00		†10 00	128 00
Monongahela	40 00		550 00	219 00	50 00	190 00	4 00	25 00					1 00	1 00	2 00			1082 00
Muskingum		15 00	30 00														†10 00	45 00
New York			45 00															45 00
Oregon			50 00		5 00	5 00												60 00
Oklahoma	2 00			1 00		1 00	1 00	1 00										5 00
Puget Sound		5 00						7 50										12 50
Sidney	20 00		10 00	30 00	8 00	31 00			1 00									100 00
Stamford	40 00			20 00				10 00										70 00
Westmoreland	15 00		149 00	30 00		26 00		10 00										230 00
Wheeling	10 00	25 00		30 00	5 00	20 00		3 00										93 00
Int. on Magazine Fund																21 44		21 44
N. B. Cotton, Supt. Prairie farm						*200 00												200 00
Winterset, Iowa										33 30								33 30
St. Joseph, Mo										90 75								90 75
Springfield, Mo										63 00								63 00
Canon City, Col										52 75								52 75
Everett, W sh										50 00								50 00
Mr. and Mrs. G. M. Paden			50 00															50 00
Washtuena, Wash											100 00							100 00
Gladden, Pa										57 72								57 72
Mrs. D Warnock		5 00																5 00
Rev. J. H. Tarter						25 00												25 00
Rev. W. M. Fowlkes						15 00												15 00
Totals	254 80	142 50	1690 56	425 80	111 65	614 00	62 00	99 50		347 52	100 00	10 00	6 00	26 00	7 00	21 44	20 00	3975 77

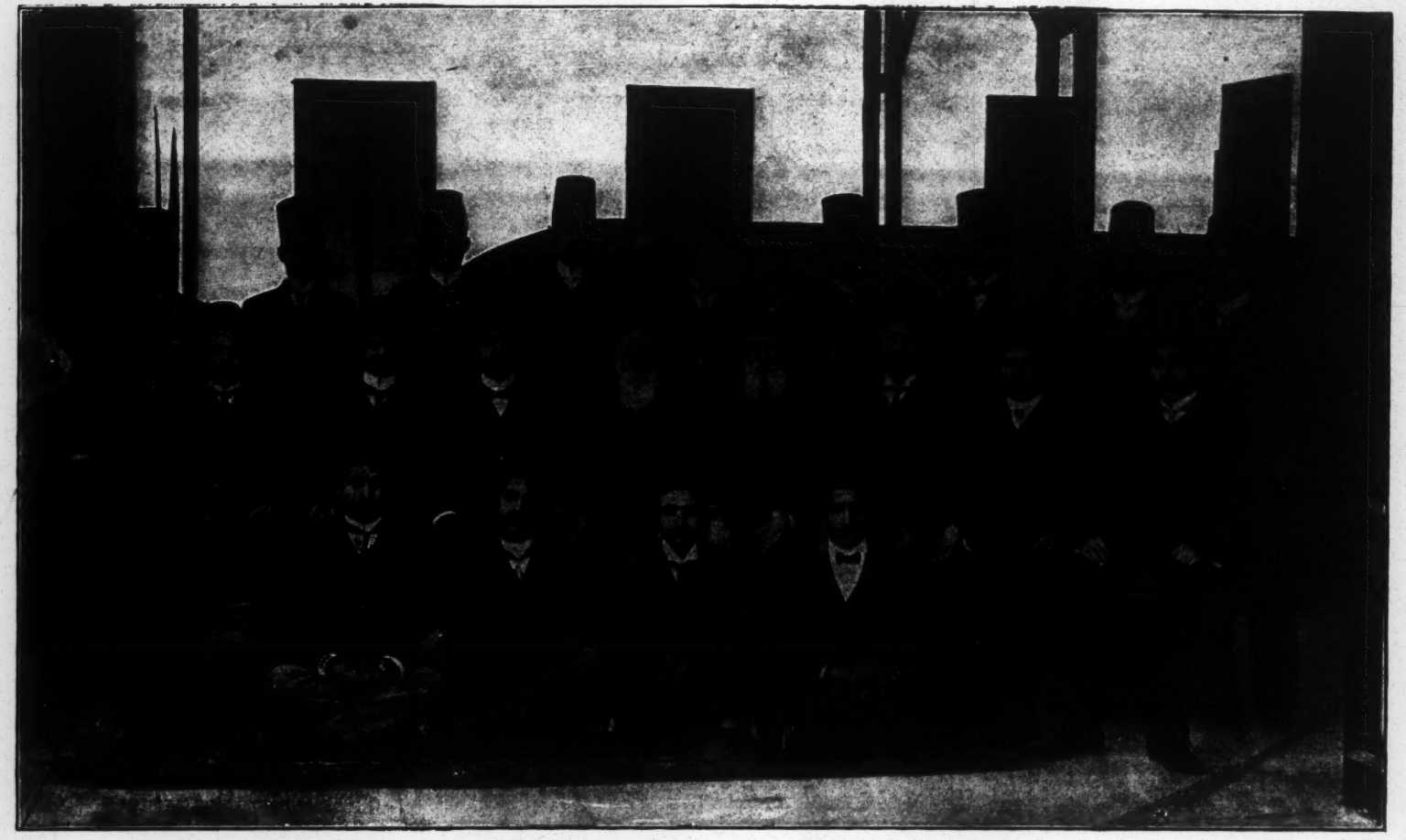
*Sale of cotton, &c.
†Junior Life Members—Esther Hanna and Anna Hanna.

MRS. J. B. HILL, TREAS., 5630 Bartlett St., Pittsburg, Pa.
MISS E. D. BROWN, ASSIST. TREAS. 3501 Fifth Ave., Pittsburg, Pa.

BLESSED BE EGYPT MY PEOPLE

IN that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt, he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, AND SHALL HEAL THEM.

ISAIAH.



Rev. W. Harvey, D. D, Rev Andrew Watson. D. D.

PROFESSORS AND STUDENTS IN THE THEOLOGICAL SEMINARY AT CAIRO, EGYPT.

The four students sitting on the carpet are of the first year. Those sitting on each side of the professors are the second year, excepting the last one to the left, who, with the nine standing behind, make up the ten who graduate next May.